TVVo sortes of men there are (Christian Reader) vvho have chiefly occasioned the publishing of this Treatise. The first is of those, vvho do hold and maintaine that *Christ Iesus* in the Nevv Testament hath instituted no certain forme of a Visible Church nor Church governmēt for vs, but hath left the same arbitrary & free to the discretiō of mē in authoritie to erect & set vp, to alter & change againe, as they in their opiniōs shall thinke most fit for the severall states & times vvherein they live. And so vvithall they hold & professe that Christ in respect of his Church & Governmēt as it is Visible & outvvard, is not King, or Lord, or Lavvgiver to the same. The second sort is of those, vvho do plainly & cleerely acknovvledge that Christ is King, Lord, & Lavvgiver of his Church as it is Visible & outvvard, & that he hath instituted in the Nevv Tes-

as well as in the old, a certaine forme of his Visible Church & government for vse every where & for ever, not to be altered or changed by any man or men whatsoever they be. Thus these most truly and soundly do professe, & do teach that all Christians ought so to believe; but yet (I know not how, nor on what colour of reason) they live themselves, & are very well content that others also do live, continue, & remaine in a cleane contrary practise. That is, first, not at all to partake in any such forme of a Visible Church, and Government as they professe is of Christs institution in the New Testament, and consequently is his Visible Kingdom on earth. Secõdly, they submit and stand subject vnto a *Provinciall* & *Diocesan* L. Bishops Ecclesiasticall Government, and remayn apparant mẽbers of a Provinciall church, which in the New Testamẽt Christ never instituted, yea it is cõtrary to his said Testament. And therefore he is not King & Lord of such a Church, neither hath he promised, nor we can ordinarily have assurance of any Spirituall blessing therein.

These two sorts of men (beloved in the

the Lord) have giv̄e the occaſion (as I ſaid) of vvriting this little Treatiſe, & of publiſhing theſame at this time. Againſt both the vvhich it maketh manifeſtly, & I hope, ſoundly and ſufficiently. Againſt the former in a direct courſe of argumētation; againſt the later by neceſſary and infallible conſequence. And verily there is no Chriſtan heart, I ſuppoſe, if he vvill deepely and adviſedly vvaigh the matter vvith an vpright and ſingle conſcience as in Gods ovvne preſence, but vvill cōfeſſe vvith me, that both theſe ſorts of perſons (but ſpecially their errors) are juſtly, and (in theſe our dayes) needfully to be reproved. For it is evident in the eyes of all men vvho looke into this caſe, that by the opiniō and profeſſion of the former, a vvide dore is opened, and an eaſy vvay made for *Libertines* to vvalke in, and *Familiſts* as they are called in England. VVho taking for their ground that the outvvard forme of the Church, Miniſterie, and Ceremonies in reſpect of Gods Lavv are things *Indifferent*, do make no matter to preſent themſelves (vpon occaſion) either privatly or publikly to the exerciſe of any reli-

religion. And from hence so quickly gather by a likely consequence of reason (as it seemeth to them) that seeing these things so neerely concerning Gods speciall worship are indifferent, therefore other Outward things whatsoever are Indifferent also, and ought not to trouble any mans conscience, nor are to be held indeed either as commaded or forbidden by God. From whence a world of impieties & most Vnchristiā practices do flow and overflow in the land; yea also hence it is that their very name and nomber abundantly increaseth at this day. Touching the later sort of men above mentioned, which are heere likewise reproved (as is said) by a strong & infallible cōsequence; namely those who do professe & acknowledge that Christ Iesus (as true Lord and King of his Visible Church) hath instituted in his New Testament a certain perpetuall forme of the said Church & Governmēt, and that the same which in England prevaileth, is not it: Yet they will neither make conscience to relinquish this, nor in obedience to Christ vse and practise that which they do professe to

be from Heaven. These truly seeme to destroy the conscience & faith of the people, not vnlike to the other. Verily they can not be excused: Except the true Faith vvhich saveth vs be [b] seen in *words*, and not in *deeds*. Except it be vainly spoken, vvhich is vvritten; [c] *Not the hearers or talkers, but the doers of Christs Law shall be justifyed*. Except lastly they be approved, vvho granting that the [d] Land of promise *is a good land*, yet because there be *Gyants* to meet vvithall, & to encounter, if any ascend thither; therefore neither vvill they themselves, neither vvould they that others should advēture to enter into it. Hovvbeit, vve vvell conceave (deary beloved) vvhat our bounden duty is in the presence of the Lord; *viz.* VVhen vve knovv the truth in this behalfe, and in our hearts acknovvledge it, that vve do [e] *not consult with flesh & bloud*, like as the holy Apostle vvould not; but [f] *presently* set our selves to *follow the Heavēly calling*, and to [g] *eschew the evill and do the good*, vvhich in our hearts is knovven vnto vs, as vve desyre to be [h] acknovvledged by our Lord and Saviour Christ in that great day. And to bevvare of alleaging difficulties, of fra-

b Iam. 2. 20, 22.
c Rom. 2. 13.
Iā. 1. 22. Luk. 12. 47.
d Numb. 13. 28. 29 32. 33, 34.
e Gal. 1. 16.
f Act. 26. 19.
g Psal. 33. 27.
h Matth. 7. 21. 22, 23.

indugences, or of finding delayes, vvhich alvvayes dravv vvith them great danger, especially in so important a cause. Remẽbring that he himselfe complayneth, saying, If vve cõfesse him heerein to *i be Lord and Maister* then *where is his feare*, that is, *where is our obedience?* And in an other place he protesteth that to him *k Obedience* (specially present obedience) *is better then* a fat, a fayre, and vvell seeming *Sacrifice*.

Mal. 1. 6.

1 Sam. 15. 22.

I am not ignorant vvhat vvill be excepted against this vvriting, & against my selfe. Many & divers there are, vvho vvill be not a little offended heere at. Hovvbeit I trust in God the offense shall be taken, & not given. By a great nomber this vvill be pronounced to be flatly *Schismaticall*. VVhose hasty & rash censure I shall be exceedingly sory for. But yet I must tell them, First, that it is not the part of a *Schismatike* to labour (as I do in this Treatise) to prove against all gainsayers, (& thereby to advãce & maintaine) the speciall Honor of *Iesus Christ* our Mightie Lord & Saviour. It is his speciall Honor, & Glory, & Maiestie, to have a Visible Kingdõ on earth. To say that he hath novv no Visible Kingdõ or admini-

administration on earth, or that he instituted not any for vs; but hath left it to mens discretiō both to institute & to order: this truly doth very much impayre his Honor, & diminish his Glory, & lessen his majestie amōg mē. VVherefore heere I do by most firme & invincible *Arguments* (I doubt not) demonstrate this true & spirituall dignitie of *Christ* even in the Outvvard Admīnistration of his Church on earth. vvhereby (as I said) his speciall glory & honor among mē is highly & duly magnifyed. And this I hope, is the part of a faithfull Christian to strive for. Furthermore cōcerning *Schisme*, I must say to these Objecters, that in truth & indeed they are *Schismatiks* (vvhether they be fevv or many, vveake or mightie, learned or vnlearned) vvho vvilfully divide thēselves frō, & possesse not the true & holy Outvvard Ordinances of Christ Iesus, sufficient & duly ordered, givē vs in his Vnchāgeable Testamēt, vvhich only are the Ordinary assured meanes both of vvorshipping him, & of saving our soules. And then I knovv this crime vvill light vpon themselves, vvho do object it most to others.

VVherefore in this matter, namely the imputation of *Schisme*, I desyre all men to judge, as Christ vvilleth vs to do. [a] *Iudge not* (saith he) *after the appearance; but iudge righteous iudgement.* The *word of God* is the rule herein of [b] *all true iudgment.* Othervvise, touching my selfe, I say vvith the Apostle; [c] *I passe very little to be iudged by mans iudgment.*

[a] Ioh. 7. 24.

[b] Ioh. 12. 48.

[c] 1. Cor. 4. 3.

Many vvil avouch, that in England the Outvvard forme of the Visible Church, the Calling of the Ministers, the order of Church government, & ceremonies are from Christ; & ought to be held his holy ordinances. To vvhom I answer; VVhy then did the chiefest [d] *Prelats* in the land refuse openly the tryall heereof by a reasonable Conferẽce or Disputation? I speake that I knovv; They expresly refused at *Lambeth* a most equall & vnpartiall tryall offered vnto thẽ, in the presence of sundry silenced & imprisoned Ministers being called about that little printed [e] booke vvhich vvas then newly published even for that purpose. They can not vvith any honest color reply, & say, that the *Conference at Hampton Court* before vvas a sufficient, deci-

[d] Bb. of Canterb. London. Winchest. Lincolne, &c.

[e] Offer of disputation. An. 1606.

deciding of these Controversies. For that objection of theirs is expressly confuted and [f] taken away in the said printed treatise. VVherefore, till they accept that most equall, & indifferent, & Christian offer of trying these points novv so much controverted in England; let them never say their Church state, Government, & ordinances are of God.

[f] *In Obj. 5. & Ans.*

Our first sort of men (of vvhom mention vvas made in the beginning) have somvvhat vvhere vvith they vvould defend their opinion. They say, they grant that Christ in the Nevv Testament did appoint that there should be a Visible Church: but any certain forme thereof (they say) he did not appoint. Or thus; although he did appoint by his Apostles a certain particular forme in the primitive and Apostolike age, (namely that each Church vvas a particular Congregation) yet the H. Ghost meant not that this should be the perpetuall forme of Christs Church. I answer to their first speach; I suppose they believe not that Christ did appoint in the Nevv Testamẽt that there should be a Visible Church at all. Let them

them ſhevv the *Booke, Chapt. & Verſe*, vvhe-
re they grant this to be vvritten. They
ſhall ſee vvith all, even there in theſame
place, a certain forme of that ſame Viſi-
ble Church vvhich they produce. For it is
ſimply impoſſible that any thing ſhould
be only in the Generall nature thereof;
much leſſe any Viſible thing. Of neceſſi-
ty every thing that is, muſt have a parti-
cular and certain forme to give it a being.
It is triviall, but true, vvhich is ſaid; *Dolo-
ſus verſatur in Generalibus*; He ſeeketh to de-
ceave, vvho in reaſoning ſtandeth only
vpon Generalls. It is moſt certain then,
that if Chriſt appointed any Viſible
Church, he appointed it vnder a certain
particular forme. To their ſecond ſay-
ing, I anſvver, If Chriſt and his Apoſtles
did appoint primitively a certain parti-
cular forme of his Viſible Church, then
theſame ſtill even vnto vs is a *Divine* Or-
dinance nowv, it is perpetuall, it is for e-
ver vnchangeable by men. Becauſe all-
vvayes vvhen God ſetteth and inſtituteth
an Ordinance, the very ſame Authoritie
(that is, *Divine*) muſt change it, or els it
remayneth ſtill perpetuall & every vvhe-
re he-

re neceſſary. For by men it is ſimply vn-
changeable, vvhich God once ordayneth,
as I ſaid. But ſince Chriſt and his Apoſtles
time, no *Divine* authoritie hath changed
this forme of Chriſts Viſible Church,
vvherein he and his Apoſtles did primi-
tively inſtitute it. If it be othervviſe, let
any adverſarie ſhevv proofe heereof. But
vve are vvell aſſured that no man can.
And ſo likevviſe, that none cā ſhevv any
pretenſe of reaſon at all, vvhy this *Divine*
Inſtitution vnder the Goſpell may be
changed by men.

Perhaps ſom vvil ſay; this Forme of
the Viſible church is an Outvvard thing.
And therefore it is changeable by men.
I anſvver; This conſequence is not good.
For many Outvvard Ordinances (ſpeci-
ally Eccleſiaſticall, as this is) are by no
meanes changeable by men, (yea vvhich
are of leſſe excellencie then Chriſts Viſi-
ble Church is) as namely the *2. Sacraments*,
&c. But the Antecedēt is moſt bad. The
true Forme indeed of Chriſts Viſible and
Miniſteriall Church is an *Inward* thing. It
is *the Power of a ſingle & vncompounded ſpiritual*
politie; as I have expreſly obſerved in the

2^d. Ex-

2d. Explanation presently insuing, & after the *Definitio* of christs true Visible church a there set dovvne. This *Power* (I say) is a thing *Inward*, allthough it be somtime called the Churches *Outward* forme in respect of the execution thereof, vvhich indeed is vvholy Outvvard.

a *After the Epistle pag. 2.*

Finally, they object that the profession of true Faith to Salvation is found in many Members of the Visible Church of England. I answer; I vvillingly acknovvledg this, that profession of true faith, yea and true faith indeed, is found in many 1000. among them. Gods holy name be blessed for it. His extraordinary goodnes and mercy therein is excellently manifest tovvards the Land, notvvithstanding the disordered Church estate there. But yet none may presume, nor rest them selves in assurance his mercy, vvho vvillfully continue in those crooked and vnsure by-vvayes vvhich there are vvalked in. The prevayling Outvvard meanes in England, vvhich should chiefly procure this grace to every one, are not only divers from, but also b contrary to Christs ovvne appointed meanes in his vvord for this

b *Reasons for reformation. pag. 4. 18. 33. 33. 41. 44.*

this purpoſe. Novv Chriſt Ordinarily ſaveth not either vvithout outvvard meanes, or othervviſe them by his ovvne ſufficient outvvard meanes. Neither can vve have comfort or peace in our conſciences by any other.

It is objected againe heere vvithall, that this true Faith (acknovvledged to be found in many in England) is the very Forme and eſſence of the Church. I anſvver; That is not ſo. The profeſſion of ſaving faith is not the true and proper Forme of Chriſts Viſible Church. It is the forme of each true Chriſtian a part, & of the Church Invifible Militant & Vniverſall. Againe, The proper forme of Chriſts Viſible Church is *that Power of Spirituall Politie* before rehearſed. VVherefore the profeſſion of true faith can not be it.

And thus (dearely beloved in the Lord) having given thee this fore taſt of theſe things; for the reſt I refer thee to our maine *Propoſition, Explanations,* and *Arguments* followving. Som may thinke that about this matter, there needed not ſo many as 31. *Arguments*. Hovvbeit, ſeeing God put them in my minde, and I hope they all

vvill

vvill be profitable, I thought it my duty to deliver them all vnto thee. In the vvhich I have vſed a forme of reaſoning by *Syllogiſms*, becauſe I deſyred to prove the maine *Propoſition* the more exactly, for the vvaightynes of the matter contained in, and depending vpon theſame. Accept the vvhole (I pray thee) lovingly, conſider it ſyncerely, and follovv the truth faithfully. To God only vviſe be praiſe through Ieſus Chriſt for ever. Amen.
From Leyden. Decemb. 20. An°. 1610.

Thine in Chriſt Ieſus,

HENRY IACOB.

CHriſt is the only Author, inſtitutor, & framer of his Viſible or Miniſteriall Church (touching the Conſtitution, Eſſence, Nature, and Forme thereof) every where and for ever. And in this reſpect we likewiſe affirme that he is the only Lord, & King, & Lawgiver of theſame.

THere are in this Propoſition 4. points, which heere do ſeeme needfull to be better opened & explaned, before we com to confirme and prove the ſaid whole Propoſition. The points are theſe. Namely what is heere meant and vnderſtood, by.

1. A Viſible or Miniſteriall Church.
2. The Conſtitution, Eſſence, Nature, & Forme thereof. *Explanations. 4.*
3. *Chriſts* Viſible and Miniſteriall Church.
4. Chriſt is the only Author, inſtitutor, and framer thereof.

TOuching the firſt of theſe; vve affirme that vve vſe theſe tvvo termes (*a Viſible & Miniſteriall Church*) for one & theſame thing, namely for an outvvard Societie or Company of people aſſem- *1.*

bling for the exercise of religion, and administring among themselves the holy things of God, & particularly the vvhole Ecclesiasticall governmēt, as occasion requireth. This only is that Church vvhich heere vve speake of, and is in question at this day among vs. For as touching the Church Invisible, or any other improperly so called, vve have no controversy vvith any person vvhomsoever.

II. Touching the second point; (*the Constitution, Essence, Nature, and Forme of Christs true Visible Church*) vvhat this is vvholy and absolutly, vve may see in the right and full Definition of the said Church. The Definition is this.

The Definition of Christs true Visib. Church.

A true Visible & Ministeriall Church of Christ is a nomber of faithfull people joyned by their willing consent in a spirituall outward society or body politike, ordinarily comming together into one place, instituted by Christ in his New Testament, & having the power to exercise Ecclesiasticall government and all Gods other spirituall ordinances (the meanes of salvation) in & for it selfe immediatly from Christ.

In the vvhich Definition as the vvhole nature of Christs true Ministeriall

Church is evident, so out of these vvords thereof, (*a spirituall outward societie or Body politike ordinarily comming togeather into one place*) vve are to observe among other things, namely that Christs true Ministeriall Church hath in it a povver of spirituall policie not compounded, but such as is single; that is to say over persons not of many ordinary Congregations, but of one ordinary Congregation only. Againe heere vve are vvell to observe, that the Compound, & the Single or Vncompounded policie, or government, do differ the one from the other by a maine and Speciall difference in the very Kinde, & Nature, & Forme (not in the Accidents) of the very government. For first it is manifest, that these vvo, *viz*; a simple & vncompounded forme of government, and a compound forme cōsisting of sundry inferior & subordinat politike bodyes, are contradivided species, or opposite Kindes of Government in generall. And therefore they must needes differ the one from the other by a specificall, that is, by an Essen-

The Kindes of Church government differ Essentially one from an other.

 tiall

tiall difference. VVhich may be further ſeene and exemplifyed by comparing the forme or kinde of government Dioceſan, Provinciall, Nationall, or Vniverſall, & namely that of the olde Iewiſh Church vvith vvas Nationall, or rather after a ſort [a] Vniverſall vnder the Lavv, vvith the ordinary governmēt of the Chriſtian particular Congregations vnder the Goſpell. Theſe ſpirituall outvvard governments (as all men ſee) differ in their nature, & in their proper Eſſentiall formes. Nor only the one ceaſing neceſſarily and being no more, vvhen the other cometh in place: but alſo moſt evidently in this, that in the one a Miniſter may diſcharge his vvole office by himſelfe, in the other he can not vvithout ſubſtitutes and Deputies. VVhich is vvithout controverſie, a ſubſtantiall difference. Finally, all men doe knovv that theſe kindes of government, viz. Democratie, Ariſtocratie, and Monarchie, do differ formally and Eſſentially the one from the other. Novv the Chriſtian Churches true and right gouvernmēt (in this regarde that the vvhole com-

[a] Act. 2, 5, 6, 8, 9, 10, 11.

company of the people do give their free consent therein) is a certaine Democratie. The Dioceſan, Provinciall, and Catholike governments are monarchicall, or at the beſt they are Ariſtocraticall. Therefore the Churches true and right government doth differ formally and Eſſentially from the government Dioceſan, Provinciall, & Catholike.

VVhereler not any be offended, that the Churches true & right government is ſaid to be a Democratie or Popular government; as if this vvere hurtfull to Civill povver. It hath ben ſhevved [a] heereto-fore, that ſuch a popular government as this is, vvhich novv vve treate of, being limited vvithin the bounds of one particular Congregation, neither is, nor ever hath ben, nor can be in the leaſt ſort dangerous to any Civill ſtate vvhatſoever, but may eaſily, yea vvith violence be reſiſted, and puniſhed by any the meaneſt next dvvelling officer of juſtice, if any perſon or perſons in the Church becom ſeditious and refractarie. Beſide, this government is to be informed, directed,

[a] *In my Reaſons for reformation. pag. 28.*

guided by the Paſtor chiefly, and alſo by the grave aſſiſtant Elders. And therefore indeed this government is not ſimply & plainly Democraticall, but partly Ariſtocraticall, and partly Monarchicall. And ſo it is that mixt government vvhich the learned do judge to be the beſt government of all. The point to our purpoſe heere is this; vve ſee heereby that the diverſ ſorts and kindes of Church government do not differ among themſelves in Accidents only, but even in Eſſence and ſubſtance. And therefore vvhereſoever any man at any time changeth the Viſible Church and government from one of theſe ſorts into an other, he altereth & changeth the nature, eſſence, and very forme thereof. And ſo much of this.

III. Touching the third point; ſpeaking of *Chriſts* Viſible Church, vve vnderſtand that Church vvhich is in a more diſtinct and peculiar reſpect called his; namely the Chriſtian Church, or that vvhich is vnder the Goſpell. Allthough generally that former Viſible Church of the Iewes

vnder the Lavv vvas Chriſts Church alſo. But heere vve ſpeake diſtinctly of the Chriſtian Church, becauſe this differeth from the other in the Eſſentiall forme and kinde of externall ſpirituall government, as before is ſhevved; and becauſe it is in ſpeciall maner inſtituted by Chiſt, viz. in the Nevv Teſtament.

Touching the fovverth point; (viz. *Chriſt is the only Author, inſtitutor, and framer of his Viſible Church.*) Our meaning is, that Chriſts true Viſible & Miniſteriall Church is novv vnder the Goſpell, yea allvvayes, and every vvhere ſhall be touching the Eſſence, conſtitution, Nature, & Forme thereof Chriſts ovvne proper and ſpeciall inſtitution appointed either by him ſelfe, or by his ſpirit in his holy ſervants inſpired from above, or by both. VVhere vve deſyre that vve may be vvell vnderſtood and marked in this point. I ſay, Our purpoſe is not to intitle Chriſt to be the ſpeciall Author & inſtitutor allvvayes & neceſſarily of things Accidentall and mutable in the Church, IIII.

but only of things concurring to the Essence, Nature, and constitution thereof, that is, of things vvhich make the Matter and Forme of the same. And so consequently, this being necessary (as it is) that Christ must be the only institutor & framer of his true Ministeriall Church touching the forme and constitution thereof; therefore vve must hold the same in
IIII that respect to be ordinary, perpetuall, & vnchangable by men every vvhere & for ever. Insomuch that all Christians every vvhere ought to frame the Visible Church vvherin they live to this only true forme, or els to betake themselves vnto som such Church so formed, as they tender their spirituall safety and comfortable assurance in Christ. Novv vvhat those things are vvhich do concurre to this forme and essentiall constitution of Christs only true Visible & Ministeriall Church, vve may see plainly and perfectly (as before also I noted) in that Definition before, & in the short discourse annexed thereunto in our 2d. explanatiō.

And so much of these 4. points, thus

need-

needfully &, I hope, ſufficiently explaned. Novv followv our Arguments prooving and making good the firſt Propoſition or maine matter it ſelfe ſet dovvne in the beginning.

Heere followv Arguments, 31.

ARGVMENT. I.

1. *Whatſoever is a Divine inſtitution, both the ſame touching the Eſſence, forme, conſtitution, & nature thereof is perpetuall, and alſo Chriſt himſelfe and his Spirit in the Apoſtles is the only Author, inſtitutor, & framer thereof vnto vs every where, & for ever.*

The true Viſible & Miniſteriall Church of Chriſt is a Divine inſtitution. That is; now in theſe dayes it is, aſwell as it hath ben.

Therefore the true Viſible & Miniſteriall Church of Chriſt is perpetuall, & Chriſt himſelfe and his Spirit in the Apoſtles is the only Author, inſtiuutor, & framer of the ſame as touching the eſſence, forme, conſtitution, and nature thereof vnto vs vnder the Goſpel, every where, & for ever. And thus we likewiſe affirme that he is the only Lord, & King, & Lawgiver of the ſame his Church.

The maior propoſition, I make no que-

stion, vvill be agreed vnto & held good by all sound and Orthodoxe Christians.

The minor, if any man vvill be so rash and inconsiderat as to deny it, vvil be easily confirmed by sundry reasons. And first thus.

1.

The true Visible and Ministeriall Church of Christ in the time of Christ, or at the least in the time of his Apostles vvas a Divine institution; and it vvas not Extraordinary.

Therefore the true Visible and ministeriall Church of Christ is novv a Divine institution. And by consequence, touching the essence, forme, constitution, and nature thereof (for this alvvayes vve do imply & vnderstand in this question) it is ordinary, perpetuall, and vnchangeable by men every vvhere, and for ever.

The vvhole consequence is most firme, & cannot be denyed. Seeing it follovveth by cleere & certaine reason from the Antecedent. For all Primitive divine institutions vvhether ordayned by Christ himselfe, or by his Apostles, if they were

not Extraordinary, are ſtill even for vs novv (of neceſſity) divine ordinary inſtitutions touching their eſſence and nature, and ſo they muſt remayne vnto all Chriſtians vnchangeably for ever. For all divine inſtitutions in the Nevv Teſtament vvhatſoever vvere either ordinary and perpetuall, or els extraordinarie. None other ſort can be imagined.

The Antecedent hath in it 2. parts. Firſt, the true Viſible and Miniſteriall Church of Chriſt in the time of Chriſt, or at leaſt in the time of his Apoſtles, vvas a divine inſtitution. VVhich is proved to be ſo, firſt in Chriſts ovvne time, and that it vvas inſtituted by himſelfe; in Math. 18. 17. *Tell the Church, or Congregation: If he will not heare the Congregation, let him be vnto thee as a Heathen and a Publican.* VVhat is excepted againſt this ſenſe of this place, vve ſhal anſvver by Gods helpe, & take it avvay preſently hereafter in our 3.d Argument. Further this Viſible & Miniſteriall Church of Chriſt may be proved vndeniably to have ben a divine inſtitution in the Apoſtles times, and ap-

pointed

pointed by them. As vve may ſee in 1: Cor. 1. 2. & 1. Theſs. 1. 1. & Rev. 2. 1. &c. b Secondly, there is an other point in our Antecedent, viz. This Church of Chriſt inſtituted in the Nevv Teſtament vvas no extraordinary inſtitution as touching the proper eſſence, nature, & forme of it. Novv this our Adverſaries do fully grant. For all extraordinarie inſtitutions vvere divine. And no divine inſtitution ſimply (vvhether ordinary or extraordinary) in the ſpeciall forme and Nature thereof vvas alterable by men. But they thinke that Chriſts true Miniſteriall Church vvas and is alterable by men from that ſpeciall forme and nature of it vvherein it vvas firſt inſtituted and ſet by the Apoſtles. Therefore our Adverſaries do plainly grant that Chriſts true Miniſteriall Church ſet and framed by the Apoſtles vvas no extraordinary inſtitution in the Nevv Teſtament.

b *And more at large aftervvard in our 3. Arg.*

If any ſay, that they thinke that the forme of Chriſts Miniſteriall Churches then, being outvvard, vvas Accidentall. VVe have plainly proved that to be not

ſo: namely in the 2.d explanation, vvhich vve ſet dovvne before in the entrance. VVhere it is made manifeſt that the forme, even the outvvard forme of Chriſts Miniſteriall Church is properly & truly Eſſentiall thereunto, and of the Nature and very conſtitution thereof. Beſides, they vvho vvould have the forme of Chriſts Viſible and Miniſteriall Church to be accidentall, can give no reaſon at all vvhy it ſhould be ſo. Laſtly, the very Papiſts do heerein hould more religiouſly and more cloſe to the Scriptures then ſuch Proteſtants do. For they vvil not, neither thinke they it lavvfull by any meanes, in this point to go one heares breadth from the vvritten vvord, nor from that externall conſtitution & forme of the Miniſteriall Church vvhich they imagine is in the Scripture ſet dovvne and inſtituted by Chriſt. Hovv much leſſe then ought vve to go from theſame, by the appointment of meere Humane authoritie only?

[c] *Sander. de Viſib. Monarch. lib. 1. cap. 6.*

Hitherto our firſt prooſe of the minor of our firſt Argument.

It is

It is also proued by another reason, thus.

2.

If Christs true Ministeriall Church be not nowv & allvvayes vnder the Gospell a speciall divine institution, but is left at som time to the discretion of men, then there are many and divers Definitions, or els there is no Definition at all of Christs said true Visible and Ministeriall Church.

But this is very vntrue and absurd: Either that there should be no definition at all to be given, or many definitions of any thing that is. VVithout all doubt som certain and cleere definition there must be of such a vvorthy thing as Christs true Visible and Ministeriall Church is vnder the Gospell. Againe, many definitions there can not be of any thing vvhich is but one in nature & substance, though there be of them many in nomber: as the state & condicion indeed is of the said true Visible & Ministeriall Church of Christ. This can not by any meanes possible admit many definitions.

VVhich is set doune in the 2. Explanation before.

Therefore Christs true Visible and

Miniſteriall Church vnder the Goſpell is novv and allvvayes a ſpeciall Divine inſtitution, and is not left to the diſcretion of men at any time.

The Conſequence of the Major is moſt certain. For vvhatſoever forme & eſſentiall conſtitutiō of a thing is left to the diſcretiō of men, theſame thing is of divers natures, and admitteth divers eſſentiall or ſpecificall conſtitutions, as mens mindes are divers, and their occaſions divers. And ſo conſequently ſuch a thing muſt admit divers true and proper definitions.

The Aſſumption, or Minor is plaine enough.

ARGVMENT. II.

If Chriſt be not King, Lawgiver, inſtitutor, and framer of his Viſible & Miniſteriall Church touching the Nature and eſſentiall forme thereof, then Men ſomwhere in Scripture have authoritie given them to inſtitute, deviſe, & ſet vp ſuch a ſpeciall power & ſpirituall Body politike as a Viſible Church is, for the diſpenſing of ſpirituall & heavenly things II.

things heere on earth: or men have power to doe thus much without any ſure proofe in Gods word: or els Chriſt hath no ſuch Church in the world.

But it is moſt falſe, to ſay that men ſomwhere in Scripture have authoritie given them to inſtitute, deviſe, & ſet vp ſuch a ſpeciall Body politike for the diſpenſing of ſpirituall and heavenly things heere on earth: or that men have power to doe thus much without any ſure proofe in Gods word: or laſtly that Chriſt hath no ſuch Church (either no Viſible and Miniſteriall Church at all, or none ſuch as is a ſpirituall Body politike) in the world.

Therefore Chriſt is King, Lawgiver, inſtitutor, and framer of his Viſible and Miniſteriall Church touching the nature & eſſentiall forme thereof.

The conſequence of the Propoſition is vvithout controverſie. For any other thing (beſides theſe heere mentioned) in this maner can not be imagined.

The aſſumption is vndenyable. Firſt, that it is moſt falſe, to ſay that men ſomvvhere in Scripture have authoritie given them to inſtitute, deviſe, and ſet vp ſuch a ſpeciall povver and ſpirituall Bo-

dy

dy politike. For no ſuch thing can ever be ſhevved in the vvhole vvord of God. Alſo it is falſe, to ſay that men have povver to inſtitute, deviſe, and ſet vp a ſpeciall authoritie and ſpirituall Body Politike for the managing and diſpenſing of ſpirituall things vvithout any ſure proofe in Gods vvord. Certainly vve may not practiſe nor believe any point vvhatſoever in Religion (& therefore much leſſe ſuch a vvaightie point as this is) for vvhich ſimply there is no proofe in Gods vvord. Laſt of all it is falſe, to ſay that Chriſt hath no ſuch Church; viz. either no Viſible & Miniſteriall Church in the vvorld, vvhich no Chriſtian vvill ſay; or that Chriſt hath no ſuch Church as is a ſpirituall Body politike, vvhich none may ſay. For if he have no ſuch Church as is a ſpirituall Body politike, it is certaine likevviſe he hath then no true Viſible & Miniſteriall Church at all.

If any yet vvill preſſe, that Chriſt may have in the vvorld a true Viſible & Miniſteriall Church; and yet the ſame not a Body politike.

I anſvver; This is a moſt vnreaſonable ſpeach. For every true Viſible & Miniſteriall Church is either a Body politike, or an Anarchie; that is, a nomber of people vvithout order and government, vvhich is a confuſed multitude. But this is moſt falſe and abſurd: *viz.* That Chriſts true Viſible and Miniſteriall Church ſhould be a nomber of people vvithout order & government, or a confuſed multitude. Therefore it is certaine that a true Viſible and Miniſteriall Church of Chriſt is a Body politike. Hovvbeit it is a ſpirituall Body politike; not a Civill Body politike: becauſe it hath a ſpeciall povver from Chriſt to diſpenſe ſpirituall things vnto men heere on earth. That is to ſay, it hath povver to diſpenſe the vvord of life, the holy Signes or Sacraments, to appoint meet Miniſters for their vſes, and to depoſe the vnmeet, and alſo to receave into and caſt forth the ſoules of men out of the Kingdom of heaven, as in the Nevv Teſtament Chriſts true Viſible and Miniſteriall Church is called, and rightly believed to be. AR-

ARGVMENT. III.

Where Chriſts Propheticall *Office doth appeare, there his* Kingly *Office doth appeare in theſame matter alſo.* III.

But in the New Teſtament Chriſts Propheticall *Office doth appeare, in that he himſelfe & his ſpirit in his Apoſtles doth there ſhew & ſet downe the forme & maner of his Viſible and Miniſteriall Church.*

Therefore in the New Teſtament Chriſts Kingly *Office doth appeare alſo, even in that he there ſetteth downe vnto the faithfull the forme and maner of his Viſible & Miniſteriall Church. And by conſequence he is the only Inſtitutor and framer of theſame vnder the New Teſtament.*

The Propoſition is moſt cleere. Becauſe vvhatſoever Chriſts *Propheticall* Office doth teach, that his *Kingly* Office doth command. And this indeed can not be denyed. For in vs it can not but be diſobedience and rebellion to Chriſt (vvhich importeth that in this reſpect vve are his Subjects, & he our King and Lord) if vve refuſe to harken to, and to practiſe any thing vvhich he teacheth vs,

& perſvvadeth vs to imbrace. So that (in a vvord) vvhat he perſvvadeth vs vnto & teacheth vs, that verily he alſo as a King commandeth vs.

The Aſſumption is manifeſt in Math. 18. 17. VVhere Chriſt ſaith, *Tell the Church (ἐκκλησίᾳ:) If he heare not the Church, let him be vnto thee as a Heathen and a Publican.* Heere (*the Church*) ſignifieth a particular ordinary Congregation, or a Companie of Chriſtians vſing to aſſemble in one place vvith authoritie for the managing of their ovvne ſpirituall affaires. So that Chriſt teacheth, yea & requireth in this place of Scripture that his Viſible & Miniſteriall Church ſhall be ever of one certain outvvard forme; namely of this ſpeciall forme of a particular ordinary Congregation, and of none other. For this ſentence of Chriſt our Saviour (*Tell the Church: &c.*) muſt ever vniverſally and perpetually have force and vſe among Chriſtians. And the very vvord it ſelfe (*Eccleſia*) doth properly ſignify ſo as I have ſaid.

I am not ignorant that againſt this ſenſe of this place there are many objections made by ſundry

gainſayers of the Truth; but all in vaine.

Som obiect and ſay, that this *Aſſembly* is meant of the Ievves Synagogue, and not of any Chriſtian Meeting: becauſe at this time there vvas not any Chriſtian Congregation in the vvorld. Obj.

I anſvver; There is no one circūſtance in all the text that requireth this place to be meant of the Ievves Synagogue; but there are many cleere circumſtances to the cōtrary, as afterwvard vvill appeare. VVherefore I affirme, there is no ſuch ſenſe to be conceaved thereof. As for that vvhich is heere further ſaid, that this vvord (*Eccleſia, Aſſembly*) can not be meant of any Chriſtian meeting, becauſe at that time there vvas not any Chriſtian Congregation in the vvorld. Anſw.

I anſvver; It is to be vnderſtood not of any one particular Aſſēbly definitly, but indefinitly & generally of Chriſtian Aſſēblies vvhich ſhould be afterwvard. For as Moſes in the vvildernes preſcribed many orders vvhich afterwvard ſhould be, & were kept in *Canaan* albeit the people were not yet cō thither: Evē ſo doth

Christ Iesus in this place. He doth note out, he limiteth, & confineth his ministe riall Church indefinitly, vvhich ſhould be gathered togeather ſhortly aftervvard, and ſhould be ſet vp by thoſe his Diſciples to vvhom heere he ſpeaketh, ſhevving that it ſhould be an (ἐκκλησία) *an ordinary Congregation*, & none other larger, or further diffuſed company: and thus he heere aùthoriſeth theſame to haue povver of ſpirituall government, that is, to be his Viſible Church. And alſo he doth preſcribe & appoint heere aforehand the ſpeciall order and forme of his Church government vvhich ſhould aftervvard be eſtabliſhed; viz: that it ſhould be by the Churches ſpeciall cognition & conſent. For he ſaith, *Tell the Church; If he heere not the Church, let him be &c.*

Obj. Yet ſom vrge further, and ſay; Hovv could the Diſciples then knovv vvhat the vvord *Church* or *Congregation* ſhould meane? Seeing then at that time there vvas no ſuch Aſſembly (namely of Chriſts Diſciples) in all the vvorld.

Ianſ-

I anſvver, that the doctrine thereof might vvell and rightly be delivered by our Saviour before hand, though his followers did not preſently vnderſtand it. As the doctrine of [e] *Chriſts Reſurrection* vvas delivered long before it vvas vnderſtood. Likevviſe [f] *the Calling of the Gentils.* And alſo this, that [g] *Chriſts Kingdom ſhould not be any worldly Kingdom,* nor the Miniſters thereof injoy Civill povver and Honours heere on earth. For vvhich cauſe, Chriſt promiſed that [h] *he would ſend the Comforter* to his Diſciples, *which ſhould bring all things* in due time *to their remembrance* that he had before taught them, and *ſhould lead them into all truth.* So that they ſhould all then in convenient time and order vnderſtand his vvords, though at firſt they did not. Secondly, though as yet there vvas no ſuch Congregation of Chriſtians at this time vvhen our Saviour ſpake theſe vvords & gave forth this order for his Congregation aftervvard to obſerve and followv, nevertheles the Diſciples might very vvell vnderſtand vvhat he ſaid even novv preſently

Anſw.

e *Math. 16. 21.*

f *Luc. 13 29. Mat. 21. 9, 10. Ioh 10. 16.*

g *Ioh 18. 36. Mat. 20. 26.*

h *Ioh 14. 26. & 16 13.*

ſently. Becauſe neither vvere other Congregations and Aſſemblyes things vnknovvn vnto them at that time, by conſideration of vvhich they might eaſily by proportion conceave and gather the forme and outvvard order of the Chriſtian Aſſemblies and Churches to com, neither the vvords vvhich our Saviour heere vſed, had any the leaſt obſcuritie or doubt in them, but vvere of themſelves familiar, and plaine, and commonly knovvn. He ſpake that, I ſay, vvhich all people could quickly diſcerne; ſeeing that as the vvords vvere vſual, ſo the matter vvas ſenſible and obvious to every ones vnderſtanding.

Obj. It is objected againe; If Chriſt heere meant the ſentence of the Church, it ſeemeth the text vvould not have ſaid; Let him be *to thee* as a Heathen; but *Let him be as a Heathen*. That is; let him be ſo held and taken generally of all the Church, and not of *thee* alone, as the vvords of the text do ſeeme to import.

Anſw. I anſvver, This Greeke Dative caſe (σοὶ, *to thee*) letteth nothing at all the generality of the ſenſe heere, but that it

may be referred nevertheles to the vvhole Congregation. For this ſeemeth to be a manifeſt *Hebraiſme*; namely an Hebrue *Pleonaſmus*, or ſuperfluitie of the Dative לְךָ *to thee*. And this abounding maner of ſpeach vvith the Hebrevves is very vſuall, & common, & familiar. As may be ſeene Gen.6.14.& 12.1.& 22.2. Nomb.10.2.Exod. 34.27.Deut.4.23.& 10.1. Yea in very many places more the like is ſeene, & yet the ſenſe rũneth ſimply & nakedly as if no ſuch Dative caſe vvere there. Novv even thus ſtandeth the phraſe in this place of *Mathew* likevviſe: it implyeth no more then if it vvere thus; *Let him be as a Heathen, and a Publican*. Beſides, this maner of ſpeaking (namely in the 2d. perſon, *to thee*) he ſeemeth alſo the rather heere to continue in, and to proceed vvith, as intending not to change his maner of ſpeaking, but to go on in that forme vvherein he began, according as he had ſaid vers. 15. *If thy brother offend againſt thee, &c.* Allthough, as touching the ſenſe, this be yet an Hebrue *Pleonaſmus* or meere ſuper-

 fluitie,

fluitie, as is before ſaid.

Obj. Others obiect further & ſay, that this vvord (*Eccleſia*) heere doth ſignify a com-
Eraſtus D. Belſon. panie of Magiſtrats among the Ievves vſing Civill, & not Spiritual authoritie. And then it is not vvell Engliſhed (*the Church*) but in this ſenſe it muſt be taken for a bench of Iuſticers, or Senat of Magiſtrats.

Anſw. I anſvver; this ſenſe of the vvord (*Eccleſia*) in Math. 18. 17. can not be true, for divers cleere & manifeſt reaſons.

1. Firſt; becauſe this vvord (*Eccleſia*, or קָהָל in Hebrevv) is no vvhere found in any Author (one or other) to ſignify a bench of Iuſticers or Senat of Magiſtrats. This cannot be ſhevved in any other place at all. Therefore it can not be ſo taken in Math 18. 17. As for that ſenſe vvhich often in profane Authors it beareth, viz. a vvhole ordinary Aſſembly of people met togeather for procuring of their ovvne Civill government, guided therein by ſom Magiſtrat or Magiſtrats, verily it cannot be taken ſo neither

ther in this place, both for the Reasons that follovv, and also for this, that no man ever did nor doth take it in that sense heere in this place. Novv besides these senses of Civill signification there can be none other. VVherefore vve must needs take it heere as vsed and intended by our Saviour Christ religiously and spiritually. And then of necessitie heere it signifyeth (*a Church*) even so as vve have it in our bookes alreadie translated.

And by the vvay, this is to be observed heere likevvise against those that vvill have this place to be vnderstood, though religiously and spiritually and concerning Church government, yet so, as that it should signify a *Consistorie* of Church governours distinct from the Congregation of the people. They say, this place is to be taken figuratively by a [a] *Synecdoche*, and not in the proper sense of the vvord.

[a] *That is; the vvhole named, for a part.*

I answver; First, there is no cause in the vvorld nor vrgent reason vvhy it should be so taken heere. VVherefore

I avouch

I avouch it ought not to be taken figu-
ratively. For allvvayes in ſuch caſe, the
generall rule of interpreting Scripture
requireth, that it be properly vnder-
ſtood; I ſay, vvhen there is no ſpeciall
& neceſſary cauſe vvhy it ſhould be an
vnproper ſpeach. Secondly, this heere
muſt needs be meant of the vvhole
Aſſembly of the people, conſidering
that never in any Author nor vſe of
ſpeach (meaning Eccleſiaſtically) for
the ſpace of 200. yeares after Chriſt, this
vvord *Eccleſia* vvas taken but only for
the vvhole Aſſembly of the Church.
VVherefore it is ſtrange to take it in
this place contrary to all good autho-
ritie.

But to paſſe this. vve com to other
reaſons againſt taking this place in a Ci-
vill ſenſe, that ſo vve may go forvvard
vvith that vve vvere about.

2. Secondly; If this place Math 18. 17.
be meant of Civill proceedings, then
theſe vvords, *Let him be vnto thee as a Hea-
then & a Publican*, do ſignify that in a light
and ſmall treſpaſſe among Chriſtians,

vvhen

vvhen one that is an Offender vvill not hearken to the good counſell of Magiſtrats profeſſing religion, then his brother treſpaſſed by him in this ſort may proſecute him at Lavv vnder Infidell Superiours by Chriſts ovvne direction and appointment, vvith no more regard to ſuch a one, then the Ievves at that time vſed to ſhevv to Heathens & Publicans. Yea (as I ſaid) this may be don for ſmall and ordinary matters, & ſuch as are in a ſort privat: for of ſuch namely Chriſt doth ſpeake in this place.

But Chriſtians may not thus do: neither did Chriſt ever vvarrant and appoint Chriſtians thus to go to Lavv vvith their brethren. In this very place vers. 21. he commandeth the flat contrary. Alſo the Apoſtle doth expreſly forbid ſuch doing, yea verily in greater and more publike matters 1. Cor. 6. 4, 6.

Therefore the place in Math. 18. 17. is not ment of Civill proceedings.

Thirdly, the Civill Magiſtrats of the 3.

Ievves

Iewes in Christs time had power of outward compulsion. *Vide Erastum.* Thes. 49.

But heere *(The Church)* had no power of outward compulsion. As it appeareth by the words, *If he will not heare the Church, let him be vnto thee as a Heathen &c.* That is (say the objecters) then thou mayest sue him at Law before Infidell Superiors. But none should, nor needed to do so, if those supposed Iewish Magistrats could have compelled & punished the Offendor, as easily they might have don, specially in a light cause, such as this heere is.

Therefore heere *(the Church)* is not, neither can it signify the Civill Magistrats of the Iewes; which the objecters do hold.

4. If heere Christ doth not meane his Visible and Ministeriall Church, then in all the New Testament neither Christ nor his Apostles have specially instituted any Visible Church, and namely, to have a spirituall & supernaturall power over the soules of men.

But

But Christ and his Apostles have by speciall institution appointed som Visible and Ministeriall Churches in the Nevv Testament; and those not Naturall or Civill societies and bodyes politike (such as the Adversaries in this cause doe conceave them to be) but proper spirituall & supernaturall societies having proper spirituall and supernaturall povver on mens soules.

Therefore Christ doth meane heere in Math. 18. 17. his Visible and Ministeriall Church.

The consequence of the Major is certain. Because they that deny this place, do deny all other places in the Nevv Testament likevvise to be meant of any proper spirituall or supernaturall constitution or societie of Christians having spirituall & supernaturall povver on the soules of men: only they hold that those Churches had povver by Natures light and instinct like the Civill bodyes politike to take in to them good men, & to put avvay from them, bad.

The Minor is vndoubtedly true. Yea

it seemeth a very great absurditie, and hainous impietie to deny it. As for vs, touching Christs ovvne instituting of his Visible Church, vve stand vpon this place of *Mathew* as being a sure instance. Touching the Apostles, they manifestly appointed and planted Churches. *1. Cor. 1. 2. & 2. Cor. 4. 15. Rom. 1. 7. & 1. Thess. 1. 1. & 2. Thess. 1. 2. &c. Act. 11. 23. & Act. 13. & 14. & 19. 1, 1, 3.*

And these Churches had a spirituall and supernaturall povver on the soules of men, VVhich is prooved thus.

The preaching and administring of Gods vvord vvas a spirituall and supernaturall povver vpon the soules of men. *Rom. 1, 16. 1. Cor. 1, 21.*

Those Churches planted by the Apostles had the povver and right to preach & administer Gods vvord.

Therefore those Churches had a spirituall and supernaturall povver vpon the soules of men.

It is proved likevvise by these places. *1. Cor. 11. 23, 24. & 5, 5. Rom. 10. 14, 15. and 6. 3, 4, 5. & 1. Pet. 3. 21. Tit. 3. 5.*

Also this the Apostles did not but by the speciall direction and commandement of Christ. *Ioh. 14. 26. Math. 28. 20. 1. Cor. 7. 40. & 14. 37.*

Fifily; If vve may imagine that this text in (Math. 18. 17.) is meant of the Civill Magistrat, and not of Christs Ministeriall Church, then for 1500. yeares after Christ this text vvas never vnderstood, for any thing vve can learne. For before *Erastus* no man ever did so vnderstand it. 5.

But this is absurd to think, & impossible to be; namely, that this text vvas never vnderstood for 1500. yeares space after Christ; Specially this text being of such importance and continuall vse, as it is.

Therefore so likevvise is the former point; viz. to imagine that this text is meant of the Civill Magistrat, and not of Christs Ministeriall Church.

Sixtly; If heere by the vvord *Church* in Math. 18. 17. the Civill Magistrat be meant, then the vvords concurring in the text, and shevving the Churches 6.

povver, viz. *Binding, & Looſing*, (as alſo theſe vvords els vvhere vſed, being in effect theſame vvith the former, viz. *Opening & Shutting; Remitting & retayning of ſinnes;*) do not ſignify ſpirituall povver, but Civill.

Hovvbeit (indeed) theſe vvords do ſignify ſpirituall povver, and not Civill.

Therefore the former vvord *Eccleſia*, the *Church*, doth ſo likevviſe.

7. Seaventhly; This authoritie vvas ſuch as his Diſciples preſent ſhould ſomtime exerciſe. For ſo he ſaith to them, vers. 18. *Whatſoever you ſhall binde in earth, ſhall be bound in heaven, &c.* Therefore they vvere to exerciſe this authoritie vvhich heere Chriſt ſpeaketh of.

But theſe never exerciſed any Civill povver; they did exerciſe aftervvard ſpirituall juriſdiction.

Therefore this authoritie heere ſpoken of vvas ſpirituall, & not Civill.

8. Eightly; Chriſts vvords are heere *Imperative*; ſaying, *Tell the Church*. VVhoſoever ſaith, theſe vvords are but *Permiſſive* only ſuffering men thus to do, and not

Impe-

Imperative injoyning theſame, he goeth againſt the letter and proprietie of the text. Then the vvhich, there is nothing more vnvvorthy a Divine; it being vvithout cauſe, as heere it is.

But Chriſt injoyneth and commandeth no man to proſecute his brother civilly offending him, before the Civill Magiſtrate. He commandeth to forgive him, and to take [a] another injurie, rather then in Lavv to purſue one. [a] *Math.* 5. 40.

Therefore this action heere in this ſort injoyned and required at the offended brothers hands, in that Chriſt ſaith to him *Tell the Church*, is not a Civill action; it muſt needes be a ſpirituall duty vvhereby the Offenders ſoule abiding in ſinne, and ſo in perill to be loſt, is to be recovered, if it may be.

Ninthly, The ground and matter of this action is not Civill. For then it ſhould more fitly have ben named ἀδικία an *Injurie*. 9.

But heere it is not ſo: it is called [b] ἁμαρτία a *Sinne*, and this is properly ſpirituall. [b] *Math.* 18 15.

Therefore the remedie heere intended (by good reaſon) is ſpirituall; & alſo the action vvhich is the meanes to bring it to paſſe, is ſpirituall.

10. Likevviſe, he teacheth a little before of
c vers. 6. 7. 8. 9. c σκάνδαλα, *Offenſes ſpirituall*, & of the cure of them. And then he ſhevveth our dutie of
d vers. 12 13. 14. d ſeeking & recovering even one brother going aſtray; comparing this to the ſeeking and recovering of a loſt ſheepe ſtraying from the flocke in the vvildernes. VVhich alſo is a ſpirituall affayre. Novv this being layed togeather vvith our
e vers. 15 16. 17. e text preſently coming after, & both compared togeather, there is no ſhevv of reaſon vvhy it ſhould not concerne theſame matter vvith the former: heere being ſtill one cohærence togeather (and that moſt fitly) in this vvhole diſcourſe.

Therefore this ſhevveth alſo that Chriſt dealeth not heere about any Civill, but ſpirituall buſynes.

11. Beſides; Chriſt vvas no Civil Lavv-giver, neither ſet any Civill courts nor courſes of Lavv: this vvas not his calling.

But

But this vvas; viz. to ſet order for his Church and government thereof. Neither vvas there f heere any ſpeciall occaſion to ſpeake of Civil going to Lavv. Heere vvas no queſtion put to him cõcerning ſuch matter. Therefore this ſpeach of Chriſt cannot heere beare any ſenſe of a Civill action, but only Eccleſiaſticall, that is, ſpirituall.

f *Math. 18.*

Laſt of all; If there be no nevv doctrine delivered by our Expoſition of Math. 18. 17. (as there is by the expoſition of the g Adverſaries) but a plaine and evident conſent and concordance vvith the doctrine and practiſe of the Apoſtles elſvvhere, then it is moſt reaſonable, yea (and in a maner) neceſſarie, that our expoſition, & not theirs, ſhould be held to be right. 12.

g *See above in Reas. 5.*

But there is no nevv doctrine delivered by our expoſition; but a plaine and evident conſent and concordance vvith the doctrine and practiſe of the Apoſtles elſvvhere.

Therefore it is moſt reaſonable, yea and in a maner neceſſary, that our expoſition

ſition of Math. 18. 17. (and not theirs) ſhould be held to be right.

The Aſſumption is cleere. Becauſe by this expoſition vvhich vve give of this place, this doctrine is taught, viz. that there ought to be Excommunication of impenitent ſcãdalous offenders: and that the vvhole Congregation is to give their free conſent in the Excommunicating of any member. Both vvhich, is the plaine doctrine and ordinance of the Apoſtle Paul in *1. Cor. 5. 13. & 2. Theſſ. 3. 14.* as afterwvard vve ſhevv further in *Arg. 9.* in ſhevving the prooſes of the *Minor* of the 3. Syllogiſme there.

The Conſequence of the Major is very good; and is likevviſe ſhevved further in the poofes of the *Major* of the ſaid Syllogiſme.

Thus far our Reaſons for proofe of our Expoſition of Math. 18. 17. *and againſt them who would have it to be vnderſtood of Civill proceedings before Magiſtrats. And yet ſom of them object a little further.*

R. Bern. Obj. They ſay; Heere is no occaſion given in

in this vvhole chapter to ſpeake of Church government. Therefore it is not likely that this place, vers 17. ſhould be vnderſtood thereof.

It is moſt vntrue. There is ſpeciall occaſion given all moſt in the vvhole chapter before going and conjoyning vvith this particular text. See our *Reaſon* 10. before noted. By vvhich vve may perceave that in a maner all the preceeding chapter concerneth the curing of ſpirituall offenſes and ſtrayings from Chriſt. Novv hovv is this don effectually and throughly indeed, but by Eccleſiaſticall proceedings? Anſw.

Againe they object; This heere is expreſly ſpoken of Injuries: and thoſe ſmall, & privat. Not of any groſſe Sinnes: hovvbeit yet ſuch only deſerve Excommunication. Obj.

VVhat if he ſpeake particularly of *Injuries*; yet it is vnder the nature & conſideration of *Sinnes*, and concerning the vvay hovv they may be ſpiritually healed, as before hath ben ſhevved. And this is ſufficiēt for our purpoſe. Beſides, Anſw.

the place may be vnderſtood of Sinnes directly and properly. Nothing is heere to the contrary. Hovvbeit vve vvill not deny but that it may be vnderſtood of *Injuries* in ſuch regard and conſideration, as I have before noted. Againe vvhat if heere it be meant of ſmall Injuries as they be ſinnes? Small ſinnes and vvrong doings vnrepented of deſtroy the ſoule. VVherefore Chriſt heere ſetteth his ovvne appointed ſpirituall meanes to heale theſame. Beſides, hence it follovveth that ſeeing mens ſmall ſinnes grovving ſcandalous be thus cared for, then their groſſe ſcandalous ſinnes are to be lookt to much more. And ſo it is evidēt that theſe, even mens groſſe ſinnes are heere alſo included & comprehended by conſequence. Finally, vvhere they ſay, theſe Injuries or ſinnes are privat vvhich are heere ſpoken of, I anſvver; they are privat after a ſort, or in compariſon; not abſolutly. For then hovv could they be ſcandalous to the offended brother? Alſo, hovv could he prove them, if the offender ſhould deny them?

them? VVherefore they may be privat in compariſon of ſom notorious offenſes; but abſolutly privat they are not. Novv if ſuch are to be brought forth to be cured, or cenſured; then the notorious offenſes ought to be much more. And ſo theſe alſo are heere commanded to be lookt vnto likevviſe by neceſſary conſequenſe.

But the 21. verſe of this chapter requireth often & (as it vvere) continuall forgiving of our brother offending vs. VVhich ſhevveth that the offenſes heere ſpoken of are privat Injuries, and that heere in the chapter before going vve are not vvilled to bring them forth to Eccleſiaſticall cenſure. Obj.

The 21. verſe hindereth not the bringing of theſe offenſes forth to Eccleſiaſticall cenſure. This verſe requireth indeed the privat & perſonall forgiving of the vvrong don to vs even continually. That is, that in our heart vve beare him no kind of grudge or malice for theſame. Hovvbeit vve may, yea vve muſt ſeeke to the ſpirituall Anſw.

meanes appointed by Christ for curing our brothers soule lying in sinne, or els that he may be removed; least like a skabbed sheepe he infect the rest. This may be vvell don, and yet that personall forgiving have place also. But surely this 21. verse maketh directly against bringing our brother into the Lavv first before the Ievvish Magistrats, then before the Infidells, as the Ievves vsed to do in those dayes to Hèathens & Publicans. Seeing these are small fruits of forgiving our brother seaventie times seven times, as Christ commandeth vs.

All vvhich things being thus, by that vvhich hath ben spoken it is still manifest, that this word *Ecclesia* heere in Math. 18. 17. signifyeth truly and rightly, not Civill, but spirituall authoritie. That is, it signifyeth as it is heere & elsvvhere in Scripture vsually translated, *the Church*, or *Congregation*, even Christs Visible and Ministeriall Church.

And

And againe let it be remembred, that this very vvord *Ecclesia, a Church,* visibly and Ministerially taken, as it is heere, doth shevv evermore a certain Forme and maner of this Visible and Ministeriall Church; namely, that it is a particular ordinary Congregation only, as before vve observed also. For never vvas there any Author before 200. yeares after Christ vvhich vsed this vvord othervvise. So that it can not be, that this vvord should signify in this place any other company or societie then only a particular ordinary Congregation. Novv in this there is a certaine plaine and expresse forme or kinde of a Visible Ministeriall Church, as is aforesaid. It is of a single, and not of a compounded constitution.

Also Christ setteth dovvne this heere vnto vs evidently by vertue of his *Prophetical* Office: for heere he teacheth vs and instructeth vs in this affayre cleerely. Yea it seemeth he doth it indeed by his *Kingly* Office too, and as a *Lawgiver* commanding vs to vse this forme of a

Church.

Church. For he ſpeaketh in expreſſe termes imperatively, *Tell the Congregation*, or *Church: &c.*

Againe Chriſts ſpirit in the Apoſtle Paul ſhevveth theſame forme of the Church at *Corinth*: viz. that it vvas an ordinary Congregation only, as in *1. Cor. 14. 23. & 11. 18. 20.* And ſo in many other examples likevviſe, as in due place vve ſhall heereafter ſee further. No vvhere can vve finde any Miniſteriall Church conſtituted & compounded of many ordinary diſtinct and ſet Congregations, as Dioceſan and Provinciall Churches are, & the Vniverſall Church alſo is.

VVherefore the maine Concluſion before ſtandeth firme; that in the Nevv Teſtament Chriſts *Kingly* Office doth appeare in that he there ſetteth dovvne, yea commandeth, the preciſe Forme & maner of his Viſible and Miniſteriall Church.

ARGVMENT. IIII.

IIII. *Such a Prophet & King as Chriſt was to the Iewes, ſuch alſo he is to vs Chriſtians, vnles wherein*

wherein the expresse word sheweth the contrary.

But Christ was to the Iewes a Prophet & a King in outward matters of religion, & namely in appointing to them the precise forme of his Visible Church and Government then, neither is there any word of God to the contrary but that Christ is the same likewise to vs Christians.

Therefore Christ is such a Prophet & King likewise even still to vs Christians.

The Major is in it selfe so cleere and certaine, that it needeth no proofe. Nevertheles it is plaine by that vvhich is vvritten in Hebr. 13. 8. *Iesus Christ is the same yesterday, & to day, and also for evermore.* As he vvas in his Offices to them vnder the Lavv, the same he is to vs novv vnder the Gospell, and the same he shall remaine vnto the end. Likevvise in *Eph. 2. 20. The Foundation of the Church* taught by *the Prophets* vnder the Lavv, & by *the Apostles* vnder the Gospell, is all one and a like in both times; & that is Christ. *Hebr. 13. 8.* *Eph. 2. 20*

The Minor hath in it 2. parts. Touching the former, it is most cleere and manifest likevvise, and needeth no further proofe. For all men vvil acknovvledge

ledge it. The later part heereof; viz. that nothing in Gods vvord is contrary, but that Christ to vs Christians is the same Prophet and King in the very same matters as he was to the Iewes. This is true in *Generall*, vvhich is enough for our presēt purpose: but it is not true in *Speciall*, because there are indeed many texts of Scripture contrary to this. For example touching both these, as Christ vvas in *Generall* vnto the Iewes the Institutor & framer of the forme of their Visible & Ministeriall Church and government and vvorship absolutly and only; so he is also the same vnto vs. For against this, I say, there is no Scripture at all to be found. And this point only is intended in this Argument. But in *Speciall*, as he instituted and framed to them a Nationall; or rather (after a sorte) a Vniversall Church and government, that all the godly must be vnder the rule and direction of one High priest, and as he ordayned them namely such and such Ceremonies to observe; this speciall forme Christ did not teach or appoint to vs

Chri-

Christians. For to this (I say) many expresse texts of Scripture are directly contrary. As (concerning the [a] Church) namely, *Rev. 1. 11.* and those texts where there is mẽtion of the Church of *Corinth*, and of *Antioch*, and of *Thessalonica*, and of *Cenchrea*, and of *Ierusalem*, and of other Churches. All which were so many proper, and distinct Churches in those times, and independent one of another; & so were contrary to the forme of the Iewish Leviticall Church before notified. WHich also is confirmed by that foretelling of the Prophet. Mal. 1. 11. *In every place incẽse shalbe offered vnto my name.* That is; the Lords temple or Church shall not be only at Ierusalem, as it was at that time, but in every place in the dayes of the Gospell.

[a] *Of the which onely, now we intreat.*

Mal. 1. 11.

ARGVMENT. V.

It is written in Deut. 18. 18. 19. *I will raise them vp a Prophet from among their brethren like vnto thee; I will put my words into his mouth, & he shall speake vnto them all that I shall commande him; and whosoeuer will not hearken to my words which he shall speake in my name,*

name, I will require it of him. In Act. 3. 22. 23. *he ſhall be deſtroyed out of the people.* Iſai. 55. 4. *Behold I gave, him for a witnes to the people, for a Prince, & a Maiſter vnto the people.* From theſe places of Scripture I reaſon thus.

V. *If in theſe Scriptures Chriſts Propheticall Office vnto the Iewes bee to be extended to all ſubſtantiall outward matters of religion with them; viz. to the appointing of Gods Viſible Church, Miniſtery, government, and worſhip no leſſe then to all inward matters of religion: & if theſame places of Scripture be appliable to the Chriſtians in this behalfe, as well and as fully as to the Iewes: then we ought to believe and hold Chriſts Propheticall office now (& conſequently his Kingly Office likewiſe) to be extended even to the ſaid outward matters of religion.*

But in theſe places Chriſts Propheticall Office to the Iewes is to be extended to all ſubſtantiall outward matters of religion with them; viz. to the appointing of Gods Viſible Church, Miniſterie, government, & worſhip no leſſe then to all inward matters of religion; and theſame places of Scripture are applyable to the Chriſtians in this behalfe, as well and as fully as to the Iewes.

Therefore we ought to believe & hold Chriſts Propheticall Office now (& conſequently his

Kingly

Kingly Office likewise) to be extended even to the said outward matters of religion, viz. to the appointing of his Visible Church, Ministery, & government, & worship.

The Proposition & Assumption both are very cleere & certaine.

ARGVMENT. VI.

If Christ be King in outward & those lesser matters of religion, then he is so likewise in ordayning & constituting the greatest, viz. his owne Visible & Ministeriall Church; & then every true Visible and Ministeriall Church of Christ is Christs speciall institution. VI.

But Christ is King vnto vs in outward & these lesser matters of religion: also the Church is the greatest matter among them.

Therefore Christ is King vnto vs in ordayning & constituting his Visible & Ministeriall Church: & every true Visible & Ministeriall Church of Christ is Christs speciall institution.

The Proposition is most certaine. For if Christs Kingdom be seene in any outward matters of religion, then verily it is seene in all. Considering that they all are of one generall nature; and considering also that Christs glorious powver

and Majeſtie is not to be barred in any. Further, if he as King do injoyne vs ſom outvvard matters of religion, then he may in no vviſe be barred in the greateſt matters of all, nor in that vvhich is of moſt importance. This can not but much more highly concerne his glory, viz. to take ſpeciall order for it.

The Aſſumption hath in it 2. parts; both vvhich are to be declared.

1. Firſt, that *Chriſt is a King to vs in outvvard matters of religion.* Novv this is ſhevved thus.

Chriſt is vnto vs a Prophet & a Prieſt in outvvard matters of religion.

Therefore he is vnto vs likevviſe a King in outvvard matters of religion.

The Antecedent, or firſt ſentence heere is manifeſtly true. For Chriſts Propheſy ſhevveth it ſelfe in his teaching of vs *Baptiſme, the Lords Table, the Miniſterie,* & ſom other outvvard things more. Chriſts Prieſthood is ſeene in the outvvard ſacrifice of himſelfe once offered on the Gybbet.

The conſequence followving there-

from,

from, viz. *Therefore Christ is likewise a King vnto vs in outward matters of religion*, is very certaine. Becauſe none can imagine but that all the 3. Offices of Chriſt towvard vs are generally of one ſute, condicion, and forme; that is, they all conſiſt alike in things outvvard & jnvvard: his Kingdom is not meerely Invvard, no more then his Propheſie and Prieſthood is. There is no reaſon in the vvorld that there ſhould be any difference touching his Offices in this reſpect. Yea before vve obſerved this to be certaine, that *whatſoever Chriſts Propheſie teacheth, his Kingdom commandeth*. VVherefore heere the conſequence is good. And thus much to the firſt part of the Aſſumption before.

The Aſſumptions ſecond part is, that 2.
Chriſt is a King to vs in outward matters inferior and leſſe then his Viſible Church. VVhich leſſer matters vve mentioned before; viz. *Baptiſme, the Lords table, the Miniſterie, the Government*; VVhereto vve may adde the Ceremony vſed about the Ordayning of Miniſters viz. *Laying on of hands*. For

theſe are but appurtenances and dependants of the true Viſible Church. The Church is the body, the foundation, or the ſubject vvhereon they depend, and vvhere in they all conſiſt, and by vertue of vvhoſe authoritie they all are & have their true being. Againe they all ſerve to the vſe and behoofe of the Church. VVherefore the Church is the greateſt, and of moſt dignitie, and of chiefeſt importance among all outvvard matters. And to conclude, ſeeing the appurtenances, effects, and dependants, & the things vvhich ſerve but to the Viſible Churches vſe, are ſpeciall inſtitutions of Chriſt; therefore out of queſtion the Viſible & Miniſteriall Church it ſelfe is (& muſt be of neceſſity) Chriſts ovvne ſpeciall inſtitution (in the Nature and forme of it) and not any mans ordinance.

ARGVMENT. VII.

VII. *If Chriſts true Miniſteriall Church & Church-government be Fundamentall points of Religion or parts of the foundation of Chriſtian faith, then they are Divine Inſtitutions all-*

wayes; no man may institute them, but only Christ is the Author, framer, and institutor of the same in all places for ever.

Christs true Ministeriall Church *and* Church *government are* Fundamentall *points of religion, or parts of the* Foundation *of Christian faith.*

Therefore Christs *true Ministerall* Church *and* Church *government are 'Divine institutions allwayes; no man may institute them, but only Christ is the Author, framer, & institutor of the same in all places for ever.*

The consequence of the *Proposition* is not denyed by any of our adversaryes in this cause.

The *Assumption* is proved thus.

If Ordination and Calling to the Ministerie be a Fundamentall point of Religion, or a part of the Foundation of Christian faith, then Christs true Ministeriall Church & Church government are so likevvise.

But Ordination and Calling to the Ministerie is a *Fundamentall* point of Religion, or a part of the *Foundation* of Christian faith.

Therefore Christs true Ministeriall

Church and Church government are a Fundamentall point of Religion, or a part of the Foundation of Christian faith.

The Major heere is true vvithout all controversie. For of thesame Nature as the proper part is, of thesame is the vvhole: and such as the effect is, such is the proper cause. Novv the Church government is the *whole*; Ordination and Calling to the Ministerie is a proper *part* thereof. And the said Ordination is a proper *Effect*; the Ministeriall Church is the proper *Cause* thereof.

VVherefore if one of these be Fundamentall in Christian Religion, then the other is so likevvise.

The Minor is cleerely confimed by the text *Hebr. 6. 2.* VVhere Ordination and Calling to the Ministerie being there plainly signifyed by *Laying on of hands*, thesame togeather vvith 5. other points besides, is called *the Foundation*, & the *Doctrine of the beginning of Christ*; vers. 1. and chap. 5. 12. *First Principles of the word of God.* Likevvise this *Laying on of hands* (the 4th. prin-

principall point heere expreſſed) muſt of force be vnderſtood for [a] *Ordination* & *Calling of the Miniſterie*, as is ſaid. Conſidering that of neceſſity it muſt be vnderſtood either thus, or els of *Baptiſme* by appoſition & *Exegeticōs*, vvhich is mentioned immediatly before; or els of *Confirmation*. But of *Baptiſme* it cannot be vnderſtood heere, ſeeing that croſſeth the drift of the Apoſtle in this place, vvhich is to abbreviat the ſumme of Religion, & to reduce it into a moſt ſhort abridgment of 6. Principles of Religion. Novv that is not don, if he go about to expreſſe one and theſame thing in ſo ſhort a paſſage by tvvo ſeverall phraſes. Againe it cannot be that he ſhould heere thus do, becauſe the later vvord in that ſenſe is far more obſcure and more vncertaine then the former. VVhich in an *Exégeſis* or a declaring maner of ſpeach, may not be. And alſo of *Confirmation* this phraſe cannot be vnderſtood, becauſe this Laying on of hands is a Fundamentall point of Religion, as before is ſhevved. But there is no Fundamentall point of Religion

a *By a Metonymie; the Adiunct ſet for the Subiect.*

ligion, vvhich is grounded vpon one only place of Gods vvord, and that alſo doubtfull and queſtionable, as this place is. For there is no Scripture elſvvhere at all vvhich ſeemeth ſo much as to aime at any ſuch thing, as *Confirmation* is. Againe *Confirmation* is not eſteemed, nor ever hath ben, among ſound Divines, any Fundamentall point of Religion. But this heere is a Fundamentall point, as is ſaid. Therefore of force this is to be vnderſtood of neither of theſe. Of the other, viz. of *Ordination* & *Calling to the Miniſterie* it may, and muſt be vnderſtood. The rather, ſith ſo it vvell accordeth vvith divers other places of holy Scripture; as *Rom. 10. 15. Ioh. 13. 20. Eph. 4. 10, 11, 12, 16. & 1. Cor. 1. 21. &c.*

ARGVMENT. VIII.

1. Cor. 3. 11. *Other foundation no man can lay beſide that which is laid, which is Ieſus Chriſt.*

VIII. *If theſe words touching* Ieſus Chriſt the foundation *do include by neceſſary conſequence that the nature, conſtitution, eſſence, and forme of Chriſts Viſible and Miniſteriall Church is every*

is every where and for ever to be taken from Christ, then Christ only & absolutly is the Author, institutor, and framer of the said constitution, essence, & forme of his owne true Visible and Ministeriall Church every where; neither may it be changed by men for ever.

But those words touching Iesus Christ the foundation *(1.Cor.3.11.) do include by necessary consequence that the nature, constitution, essence, and forme of Christs Visible and Ministeriall Church is every where and for ever to be taken from Christ.*

Therefore Christ only and absolutly is the Author, institutor, and framer of the said constitution, Essence, and forme of his owne true Visible and Ministeriall Church every where; neyther may it be changed by men for ever.

The consequence of the Major can not be denyed by any.

The Minor is proved thus.

If it be Christs proper & personall Office (as he is Prophet, & King of his Servants) to teach in his vvord & also to injoyne the speciall nature, constitution, essence, & forme of his ovvne true Visible and Ministeriall Church; then those vvords touching *Iesus Christ the foun-*

dation (1. Cor. 3. 11.) do include & imply by neceſſary conſequence that the nature, conſtitution, eſſence and forme of Chriſts Viſible and Miniſteriall Church is every vvhere and for ever to be taken from Chriſt.

But it is ſo: namely it is Chriſts proper and perſonall Office to teach in his vvord, and alſo to injoyne the ſpeciall nature, conſtitution, eſſence, & forme of his ovvne true Viſible and Miniſteriall Church.

Therefore thoſe vvords touching *Ieſus Chriſt the foundation* (1. Cor. 3. 11.) do include by neceſſary conſequence that the nature, conſtitution, eſſenſe, and forme of Chriſts Viſible and Miniſteriall Church is every vvhere & for ever to be taken from Chriſt.

Touching the Minor; it is plainly proved before in our Arguments 3. 4. 5. 6. 7.

The conſequence of the Major is proved and declared thus.

Chriſt the foundation (in 1. Cor. 1. 11.) is Chriſt in reſpect of his 3. proper & perſonall

ſonall offices, viz. as he is our *Prieſt, Prophet, & King*, all jointly togeather, and not in reſpect of one, or of tvvo of them only.

Therefore if it be Chriſts proper and perſonall Office as he is our *Prophet* and *King* to teach in his vvord, & alſo to injoyne the ſpeciall nature, conſtitution, eſſence, and forme of his ovvne true Viſible and Miniſteriall Church; then thoſe vvords (1. Cor. 3. 11.) touching *Ieſus Chriſt the foundation* do include & imply by neceſſary conſequence that the nature, cõſtitution, eſſence, & forme of Chriſts Viſible and Miniſteriall Church is (every vvhere and for ever) to be taken from Chriſt.

The conſequence of this Argument is moſt plaine and evident, and can not be denyed. Becauſe if the Antecedent part be true, vvhich ſhevveth that our Faith, vvhich juſtifyeth and ſaveth vs, muſt imbrace, & reſt on all 3. of Chriſts maine Offices jointly togeather, & that ſo he is the cõpleat & the abſolut Foundation of our faith, and of the Church, & not othervviſe; then the conſequent

or the part vvhich follovveth, muſt of neceſſity be true likevviſe, viz. if it be Chriſts proper Office to teach & to injoyne the ſpeciall forme of his ovvne Miniſteriall Church, then thoſe vvords touching *Ieſus Chriſt the foundation* do imply by neceſſary conſequence that the forme of Chriſts Miniſteriall Church muſt be for ever taken from Chriſt, and not from men.

Novv concerning the Antecedent; that verily is moſt firme. Hovvbeit vve vvill yet further prove it thus.

He by vvhom all men are ſaved and vvithout vvhom none can be ſaved ordinarily is Chriſt in reſpect of his 3. proper and perſonall Offices, viz. as he is our *Prieſt, Prophet*, & *King*, all jointly togeather, and not in reſpect of one, or of tvvo of them only.

But *Chriſt the foundation* in 1. Cor. 3. 11. is he by vvhō all mē are ſaved, & vvithout vvhō none can be ſaved ordinarily.

Therefore *Chriſt the foundation* in 1. Cor. 3. 11. is Chriſt in reſpect of his 3. proper and perſonall Offices, viz. as he is our

is our *Priest, Prophet, & King*, all jointly togeather, and not in respect of one, or of two of them only.

The Minor proposition I am persvvaded is cleere and vvillingly acknovvlegged by all men.

The Major, of it be vvell considered, is of like truth and certaintie, as the former. Yea it hath as great truth, as any point of Religion vvhatsoever. For ordinarily Christ saveth no man by the Sacrifice of his Death only, vvhich vvas the Office of his *Priesthood*; but ordinarily he saveth those to vvhom he is also a *Prophet*, & *King*: that is, those vvhom by his ovvne instituted & sanctifyed means he teacheth heavēly knowledge, & who do performe vnto him godly obedience. Yea I say he saveth ordinarily only by this vvay, and meanes: and such persons only are saved ordinarily. So that it remayneth most certain and evident that both Christs *Propheticall* and *Kingly* Offices are of the foundation. VVhether vve vnderstād the foundation of Christs Church, or the foundation of every true

true Christian mans faith. For vve doubt not but those vvords touching *Christ the foundation* in 1. Cor. 3. 11. are to be vnderstood in eyther of these respects, & in both. And so thus, & none other vvise, is Christ our Mediator and Saviour ordinarily. These tvvo offices of Christ, asvvel as his *Priesthood*, must our faith (vvhich saveth vs) imbrace, & absolutly rest on, and be content vvith. And therefore also, seing it is Christs proper and personall office, and in that regard his office vnto vs (as he is our *Prophet* and *King*) to teach & injoyne the speciall Forme of his ovvne Ministeriall Church, as before it hath ben cleerely proved; yea seeing thus it is Christs speciall glory and honor, to teach and injoyne this same; it is apparant to all men vvho do not vvillfully shut their eyes, that it is absolutly vnlavvfull, yea a desperat robbing of Christ of his glory (vvhich he vvill in no vvise, and by no meanes give to any other, *Isa. 42. 8.*) vvhen any Magistrat, or Church, or men vvhosoever, do institute or commande

out

out of their owne reason and will, the speciall constitution and Forme of any visible Church pretending to be Christs. Verily such a one may pretend to be Christs Church, but is not.

ARGVMENT. IX.

If the authoritie & power of Church government, doth stand in the Churches free consent by the absolute and immutable commandement of Christ, then Christ hath a certaine externall rule and Kingdom, namely in setting a certaine forme of perpetuall outward government in his Church. Also then his true Visible & Ministeriall Church is an ordinary particular Congregation only; and he alone is the Author, institutor, and framer of the same his Church & government every where & for ever. IX.

But the authoritie & power of Church Government doth stand in the Churches free consent by the absolute & immutable commandement of Christ.

Therefore Christ hath a certaine externall rule and Kingdom, namely in setting a certaine forme of perpetuall outward government in his Church. Also his true Visible and Ministeriall Church is an ordinary particular Congregation only; and he alone is the Author, institutor, & framer of the same his Church & government every where & for ever.

The consequence of the *Proposition* is most certaine, & cannot be denyed. The *Assumption* is proved thus.

If Christ simply commanded Church government by the Churches free consent, then the autoritie and povver of Church government doth stand in the Churches free consent by the absolute and immutable commandement of Christ.

But Christ simply commanded Church government by the Churches free consent.

Therefore the authoritie and povver of Church government doth stand in the Churches free consent by the absolute & immutable commandement of Christ.

The consequence of the Proposition must needs follovv. Seeing vvhatsoever Christ simply cōmanded, (that is, vvithout respect of any changeable circumstances) thesame must needs be his absolute and immutable commandement to vs still, he never since having revoked it, as it is certaine that he hath not don this.

The

The Assumption is, that Christ did simply command (that is, vvithout respect of any changeable circumstances) Church government by the Churches free consent. And it is proved thus.

That vvhich the Apostles taught Churches simply to practise, thesame Christ simply commanded.

But the Apostles taught Churches simply to practise Church government by the Churches free consent.

Therefore Christ simply commanded Church government by the Churches free consent.

The Major is proved by the text, Math. 28. 20. vvhere Christ saith to his Apostles; *Teach them to observe whatsoever I have commanded you.* And 1. Cor. 11. 23. *That which I receaved of the Lord, thesame do I deliver vnto you.* And vers. 1. *Be ye followers of me, even as I am of Christ.* VVhere vve learne, both that vve must practise and do all that Christ or his Apostles have taught vs to do; and also that vvhatsoever the Apostles did simply teach any Church to observe, thesame Christ simply

ply commanded. As alſo the Apoſtle ſaith in *1. Cor. 14. 27.*

The Minor is alſo plainly proved by the text. VVhere the Apoſtle ſpeaking of one part of the Church government, viz. Excommunication, ſaith, 1. Cor. 5. 13. *Put out, or caſt out from among your ſelves this wicked man.* Alſo, 2. Theſs. 3. 14. *If any man obey not our ſaying in this letter, note him, & have no company with him, that he may be aſhamed.* This he vvriteth and giveth in charge to the ſeverall, vvhole, & intire Churches. Likevviſe concerning Abſolution of the penitent ſinner, he vvriteth to the vvhole church, that they vvould be vvilling to conſent thereto; 2. Cor. 2. 8. *Wherefore, I pray you, that you would confirme your love towards him.* And to this purpoſe he mentioneth *them all*; vers. 3, 5.

The very ſame the Apoſtles taught by their practiſe cōcerning the making of Church Miniſters, an other part of Church government. For [a] Paul & Barnabas ordayned elders *by* †*the peoples lifting vp of their hands*, or by their free voyce-giving,

[a] *Act. 14 23.*

† χειροτονήσαντες

giving, throughout every Church. The like did the Apoſtles in the Church of Ieruſalem *Act. 6. 2.* The 12. called the multitude of the Diſciples togeather, & ſaid, It is not meet that vve ſhould leave the vvord of God to ſerve tables. *Act. 6. 2.*

vers. 3: *Wherefore, brethren, looke ye out among you 7. men of honeſt report & full of the holy Ghoſt, and of wisdom, which we may appoint to this buſines.* 3.

vers. 5. *And they choſe Steven a man full of faith & of the holy Ghoſt, & Philip, & Procherus,* &c. 5.

vers. 6. *Which they ſet before the Apoſtles,* &c. 6.

Heere the Apoſtles appoint the people of the Church to choſe their ovvne Deacons. But they have much more reaſon to have a free conſent in the choſing of their Paſtors, by hovv much more deare the ſafety of their ſoules is, & more of valevv thē the right diſtribution of their money. Therefore from this place it follovveth by neceſſary conſequence that by the Apoſtles ordinance and practiſe the people had and novv ought to have their free conſent in the choſing of their Paſtor. Laſt of all theſame they did yeild to the people (ſo

far as vvas poſſible that they might) in the choſing and appointing of *Mathias* to be an Apoſtle. As appeareth Act. 1. 23. *And they preſented 2: Ioſeph, & Mathias.* vers. 26. *And he was by common conſent counted with the eleven Apoſtles.*

Againe in an other point of Church government, namely in determining & concluding a controverſie in religion, the Apoſtles tooke the expreſſe conſent of the people; as appeareth *Act. 15. 22, 25, 28.* vvhich ſurely vvas for example to poſteritie, though in reſpect of the Apoſtles Teaching, it vvas not neceſſary.

Finally I conclude our maine purpoſe reciprocally thus;

If Chriſt commanded the Church-Cenſures to be performed by the Churches free conſent, then the Apoſtles appointed and taught the Chriſtians to performe theſame ſo, and alſo all other parts of the Church government in like maner, and vve his ſervants ſtand bound for ever heerein to obey them.

But Chriſt commanded the Church-Cenſures to be performed by the Churches free conſent. The-

Therefore the Apoſtles appointed & taught the Chriſtians to performe the Church Cenſures by the Churches free conſent, and alſo all other parts of Church government in like maner; & vve his ſervants ſtand bound for ever heerein to obey them.

The firſt part of the Major is proved by *Math.* 28. 20. as it is cited a little before. The ſecond part is certaine alſo; Seeing to vvhō any part of the Church government belongeth, to them the vvhole doth belong vvithout queſtion. The 3. part is cleere enough in it ſelfe; & yet it is proved before in this vvhole Argument.

The Minor is manifeſt by Math. 18. 17. *Tell the Church: If he will not heare the Church, let him be to thee as a Heathen & Publican.* This is a plaine Imperative ſpeach.

VVhatſoever is objected againſt this ſenſe and meaning of this place, is fully and plainly anſvvered before in our 3d. Argument.

ARGVMENT. x.

Exod. 20. 4. *Thou ſhalt not make to thy ſelfe a graven image, nor any likenes, &c.*

x. *If theſe words of the 2d. Commandement do truly & purpoſly (by a* Synécdoche*) containe in them an abſolut and peremptory forbidding of all voluntary or free Inſtitutions, and namely of all outward Ordinances of men in the exerciſe of religion, then heere is an abſolute & peremptorie forbidding of every forme of a Viſible Church, Miniſterie, and government being a voluntary Inſtitution of men. And then Chriſt himſelfe alone is the Author, inſtitutor, and framer of his true Miniſteriall Church & government every where and for ever: or els Chriſt hath no ſuch Church at all in the world.*

But theſe words in the 2d. Commandement do truly & purpoſly (by a Synécdoche*) contayne in them an abſolut and peremptorie forbidding of all voluntary or free Inſtitutions of men in the exerciſe of Religion; & namely all Outward Ordinances of like nature. And it is an impious abſurdity to ſay that Chriſt hath no true Viſible and Miniſteriall Church in the world.*

Therefore heere is an abſolut and peremptorie forbidding of every forme of a Viſible Church, Mini-

Miniſterie, & government voluntarily inſtituted by men. And ſo Chriſt himſelfe alone is the Author, inſtitutor, and framer of his true Miniſteriall Church & government every where and for ever.

The vvhole conſequence of the Propoſition is firme, & can not be denyed.

The Aſſumption in the firſt part of it ſtandeth on the true expoſition & perfect ſenſe of the 2d. Commandement. VVhich as it is of it ſelfe very plaine & certain, ſo alſo it is at large ſet forth and declared in a ſeverall [a] *Treatiſe* for the purpoſe. The 2d. part of the Aſſumption vvill be denyed of no Chriſtian.

a *A plaine & cleere Expoſition of the 2d. Commandement.*

ARGVMENT. XI.

XI.

If in no ſubſtantiall point of Religion Men may adde to, or take away from that which is written in Gods booke; then Chriſt only vnder the Goſpell is the Author, inſtitutor, and framer of the outward conſtitution of his Miniſteriall Church as touching the Eſſence, Nature, and forme thereof.

But in no ſubſtantiall point of Religion Men may adde to, nor take away from that which is written in Gods booke.

Therefore Christ only is the Author, institutor, and framer of the outward constitution of his Ministeriall Church as touching the Essence, Nature, and forme thereof vnder the Gospell.

The consequence of the Major is certain: considering that the Essence, Nature, and forme of the outvvard constitution of Christs Ministeriall Church is a *Substantiall* point in religion, as before vve have shevved; namely in onr 2d. Explanation in the beginning, and in sundry speciall [b] Arguments besides. Hovvsoever; indeed vvhat can be a more vvaightie point in Religion, then the Visible Church of Christ, & the vvhole government & administration thereof?

[b] *Argu.* 3.4.6.7. 8.9.10.

The Minor is cleere by the text. Deut. 4. 2. *You shall put nothing to the Word which I command you, neither shall you take ought therefrom.* Deut. 12. 32. *Whatsoever I command you, take heede that you do it: thou shalt put nothing thereto, nor take ought there from.* VVith many other like places, vvhich do novv binde vs in these matters of Religion, as strongly as they bound the Ievves.

ARGV-

ARGVMENT. XII.

If God in the time of the Iewes law reſerved this, as peculiar only to his owne honor; viz. to appoint in his Church the vſe of Cymballs, Viols, & Harpes; *and made it vnlawfull even for the moſt godly Kings of that time to appoint theſame: then it is vnlawfull now vnder the Goſpell for any Magiſtrats or Churches to appoint (not only any Ceremonies for the Churches vſe, but alſo, and that much more) the forme and conſtitution of a Miniſteriall Church; and it is Gods peculiar honor ſtill to appoint & inſtitute this ſame.* XII.

But God in the time of the Iewes Law reſerved it as peculiar only to his owne honor, viz. to appoint in his Church the vſe of Cymballs, Viols, & Harpes; *& made it vnlawfull even for the moſt godly Kings of that time to appoint theſame. Which is manifeſt by the text in* 2. Chron. 29. 25.

Therefore it is vnlawfull now vnder the Goſpell for any Magiſtrats or Churches to appoint (not only any Ceremonies for the Churches vſe, but alſo, and that much more) the forme and conſtitution of a Miniſteriall Church; and it is Gods particular honor ſtill to appoint and inſtitute this ſame.

The Minor is evident from that proofe vvhich is alleaged.

The conſequence of the Major is as certain as neede to be. Seeing Gods vvord is as abſolut & perfect novv ſtill, as it vvas then, for any & for all Church affayres. And God vvill no more part vvith his glory and honor vnto others novv, then he vvould at that time. VVhich then he abſolutly and in all reſpects denyeth vnto all men. *Iſa. 42. 8.*

ARGVMENT. XIII.

XIII. *If the Apoſtles conſtitution and forme of Chriſts Miniſteriall Church ought ſtill to be kept by vs, then it is a Divine Ordinance vnto vs, & vnchangeable by men every where and for ever.*

But the Apoſtles conſtitution & forme of Chriſts Miniſteriall Church ought ſtill to be kept by vs.

Therefore the Apoſtles conſtitution and forme of Chriſts Miniſteriall Church is a Divine Ordinance vnto vs, and vnchangeable by men every where & for ever.

The conſequence of the Major is firme and good.

The

The Minor is thus proved.

If all Apoſtolike Ordinances ought ſtill to be kept by vs, then the Apoſtles conſtitution and forme of Chriſts Miniſteriall Church ought ſtill to be kept by vs.

But all Apoſtolike ordinances ought ſtill to be kept by vs.

Therefore the Apoſtles conſtitution & forme of Chriſts Miniſteriall Church ought ſtill to be kept by vs.

The conſequence of the Major cannot be doubted of; ſeeing the Apoſtles conſtitution and forme of Chriſts Miniſteriall Church (& namely in ſpeciall the forme of a particular Congregation) is an Apoſtolike ordinance; yea among them vvhich are externall it is the greateſt of all; as in the 6. *Argument* alſo it vvas ſhevved before. And therefore moſt chiefly ſuch as ought to be ſtill kept.

The Minor is ſet dovvne in the texte. 2. Theſſ. 2. 15. *Stand faſt, brethren, and keepe the Ordinances which ye have ben taught, either by word or by our Epiſtle.*

1. Cor.

1. Cor. 11. 2. *Brethren, I commend you that you remember all my things, and keepe the Ordinances as I delivered them vnto you.*

Math. 28. 20. *Teach them to observe all things whatsoever I have commanded you.*

ARGVMENT. XIIII.

XIIII. *If the Kingdom of Christ (which Luke 1. 32. 33. speaketh of) be in time after the Throne of his father David, and prefigured by it: then Christ hath given vnto him an outward spirituall Kingdom wherein he shall raigne over his servants for ever; that is, the true Visible Church. And so Christ is Lord, and King, and Author even of the outward constitution of his true Visible and Ministeriall Church for ever.*

But the Kingdom of Christ (which Luk. 1. 32. 33. speaketh of) is in time after the Throne of his father David, *and is prefigured by it.*

Therefore Christ hath an outward spirituall Kingdom given vnto him where in he shall raigne over his servants, that is the true Visible Church, for ever. &c.

The consequence of the Major is plaine and certain, because that Kingdom of Christ vvhich is Invvard, vvas in time before Davids Throne. So also vvas that, vvhich vvas the Ievvish outvvard Church

Church government. It is Christs Outward Kingdom or Church governmēt (viz. that speciall forme & kinde which is vnder the Gospell) which is in time after David, and continueth to the worlds end.

The Minor is evident by the words of the forenamed text. Luk. 1. 32. *God shall give* vnto him the throne of his father David. v. 33. *And he shall raigne* over the house of Iacob for ever; and of his Kingdom there *shalbe* none end. The H. Ghost saith, thus it shalbe; as of a thing at that time to com.

ARGVMENT. XV.

Whereſoever Christs Kingdom is avouched with a plaine, & manifeſt, and materiall difference from his Kingdom Inward and Outward in the Old Testament, and from his Kingdom in the life the to com, there Christs Kingdom muſt needes be the Outward Eccleſiaſticall conſtitution and Government that is vnder the Goſpell. XV.

But Christs Kingdom is avouched, namely in Hebr. 12. 28. *with a plaine, manifeſt, and materiall difference from his Kingdom both In-*

ward

ward and Outward in the old Testament; & also from his Kingdom in the life to com.

Therefore Christs Kingdom in Hebr. 12. 28. *is his Outward Ecclesiastical constitution and government vnder the Gospell; and consequently he himselfe must needs be the only Author and framer thereof.*

The consequence of the Major can not be denyed. For there is no other Kingdom of Christ to be imagined, vvhich differeth from both these in the Old Testament, and also from that in the life to com. And of his Kingdom vvho can be Author, but himselfe?

The Minor is proved in the text. First touching Christs Invvard Kingdom vvith the Ievves, (vvhether of grace given, or of glory hoped for) the Apostle speaketh not in this place thereof, because he laboureth heere to shevv that this Kingdom of Christ novv vnder the Gospell vvhich *we receave*, is of another sort and vnlike to that of the Ievves vnder the Lavv. Heere in vers. 28. he saith, this of ours is *vnshakeable*, or such as *cannot be shaken*, or changed; signifying that the

he vvhole adminiſtration and govern-
ment vnder the Old Teſtament (vvhich
heere by vvay of ſhevving a difference
he ſpeaketh of) vvas ſhaken and chan-
ged, and that it might ſo be. Againe a
maine difference he noteth betvveene
theſe 2. eſtates in *verſe 18.* where he ſaith,
*Ye are not com vnto the mount that might be tou-
ched, not vnto burning fire, &c.* And likevviſe
in *verſe 25.* vvhere he ſaith, *See that ye de-
ſpiſe not him that ſpeaketh: For if they eſcaped not
which refuſed him that ſpake on earth, much more
ſhall we not eſcape, if we turne away from him that
ſpeaketh from heaven.* In all vvhich places
(as it vvere vvith a continued purpoſe)
this is evident that he ſetteth a cleere
difference betvveene the adminiſtra-
tion and ſtate appertayning to the Ie-
vves, and that of the Goſpell. VVhere
as Chriſts Invvard Kingdom over his
people both then, & novv, is all one &
theſame vvithout any difference at all.
So that vvhere he nameth *a Kingdom*
heere, *which the Chriſtians receave* (vers.28.)
he cannot meane Chriſts Invvard King-
dom in any reſpect vnder the old Teſta-
ment,

ment. Secondly, he putteth a maine dif-
ference alſo betvveene the *Outward* go-
vernment of the Church in the Old Te-
ſtament, and this *Kingdom* vvhich vve
novv receave. For *We* (ſaith he) *receave*
novv *a Kingdom which is vnſhakeable*, and
cannot be changed: vvhereas the out-
vvard Government of the Church in
the Old Teſtament vvas ſubject to be
ſhaken, and vvas changed, neither do
vve Chriſtians receave theſame. Final-
ly in expreſſe termes he diſtinguiſheth
this *Kingdom* pertaining to the Chriſti-
ans, from Chriſts Kingdom in the life
to come; becauſe he ſaith, *We* novv *do*
receave a Kingdom. Therefore this is true
of the life novv preſent. If any ſay, Yea
it is begunne heere by hope, and by the
illumination of Gods ſpirit, though it
be finiſhed heereafter. I anſvver; then
it falleth vnder the conſideration of the
firſt point, namely Chriſts *Inward King-*
dom, vvhereby he raigneth in the hearts
of his children in this life. But hovv
that cannot in any reſpect be heere
meant or intended by the Apoſtle in
this

The Assumption is, that Christ did simply command (that is, without respect of any changeable circumstances) Church government by the Churches free consent. And it is proved thus.

That which the Apostles taught Churches simply to practise, the same Christ simply commanded.

But the Apostles taught Churches simply to practise Church government by the Churches free consent.

Therefore Christ simply commanded Church government by the Churches free consent.

The Major is proved by the text, Math. 28. 20. where Christ saith to his Apostles, *Teach them to observe whatsoever I have commanded you.* And 1. Cor. 11. 23. *That which I received of the Lord, the same do I deliver unto you.* And vers. 1. *Be ye followers of me, even as I am of Christ.* Where we learne, both that we must practise and do all that Christ or his Apostles have taught us to do; and also that whatsoever the Apostles did simply teach any Church to observe, the same Christ simply

duplicate of sheet E.

ply commanded. As alſo the Apoſtle ſaith in *1. Cor. 14. 27.*

The Minor is alſo plainly proved by the text. VVhere the Apoſtle ſpeaking of one part of the Church government, viz. Excommunication, ſaith, 1. Cor. 5. 13. *Put out, or caſt out from among your ſelves this wicked man.* Alſo, 2. Theſs. 3. 14. *If any man obey not our ſaying in this letter, note him, & have no company with him, that he may be aſhumed.* This he vvriteth and giveth in charge to the ſeverall, vvhole, & intire Churches. Likevviſe concerning Abſolution of the penitent ſinner, he vvriteth to the vvhole church, that they vvould be vvilling to conſent thereto; 2. Cor. 2. 8. *Wherefore, I pray you, that you would confirme your love towards him.* And to this purpoſe he mentioneth *them all*; vers. 3, 5.

The very ſame the Apoſtles taught by their practiſe cõcerning the making of Church Miniſters, an other part of Church government. For [a] Paul & Barnabas ordayned elders *by* [†] *the peoples lifting up of their hands*, or by their free voyce-giving,

[a] Act. 14. 23.

[†] χειροτονήσαντες

giving, throughout every Church. The like did the Apoſtles in the Church of Ieruſalem *Act. 6. 2.* The 12. called the multitude of the Diſciples togeather, & ſaid, It is not meet that vve ſhould leave the vvord of God to ſerve tables. *Act. 6. 2.*

vers. 3: *Wherefore, brethren, looke ye out among you 7. men of honeſt report & full of the holy Ghoſt, and of wisdom, which we may appoint to this buſynes.* vers. 5. *And they choſe Steven a man full of faith & of the holy Ghoſt, & Philip, & Prochorus,* &c. vers. 6. *Which they ſet before the Apoſtles,* &c. Heere the Apoſtles appoint the people of the Church to choſe their ovvne Deacons. But they have much more reaſon to have a free conſent in the choſing of their Paſtors, by hovv much more deare the ſafety of their ſoules is, & more of valevv thē the right diſtribution of their money. Therefore from this place it follovveth by neceſſary conſequence that by the Apoſtles ordinance and practiſe the people had and novv ought to have their free conſent in the choſing of their Paſtor. Laſt of all theſame they did yeild to the people (ſo 3. 5. 6.

far as vvas poſſible that they might) in the choſing and appointing of *Mathias* to be an Apoſtle. As appeareth Act. 1. 23. *And they preſented 2: Ioſeph, & Mathias.* vers. 26. *And he was by common conſent counted with the eleven Apoſtles.*

Againe in an other point of Church government, namely in determining & concluding a controverſie in religion, the Apoſtles tooke the expreſſe conſent of the people; as appeareth *Act. 15. 22, 25, 28.* vvhich ſurely vvas for example to poſteritie, though in reſpect of the Apoſtles Teaching, it vvas not neceſſary.

Finally I conclude our maine purpoſe reciprocally thus;

If Chriſt commanded the Church-Cenſures to be performed by the Churches free conſent, then the Apoſtles appointed and taught the Chriſtians to performe theſame ſo, and alſo all other parts of the Church government in like maner, and vve his ſervants ſtand bound for ever heerein to obey them.

But Chriſt commanded the Church-Cenſures to be performed by the Churches free conſent. The-

Therefore the Apoſtles appointed & taught the Chriſtians to performe the Church Cenſures by the Churches free conſent, and alſo all other parts of Church government in like maner; & vve his ſervants ſtand bound for ever heerein to obey them.

The firſt part of the Major is proved by *Math.* 28. 20. as it is cited a little before. The ſecond part is certaine alſo; Seeing to vvhō any part of the Church government belongeth, to them the vvhole doth belong vvithout queſtion. The 3. part is cleere enough in it ſelfe; & yet it is proved before in this vvhole Argument.

The Minor is manifeſt by Math. 18. 17. *Tell the Church: If he will not heare the Church, let him be to thee as a Heathen & Publican.* This is a plaine Imperative ſpeach.

VVhatſoever is objected againſt this ſenſe and meaning of this place, is fully and plainly anſvvered before in our 3d. Argument.

ARGVMENT. x.

Exod. 20. 4. *Thou ſhalt not make to thy ſelfe a graven image, nor any likenes, &c.*

x. *If theſe words of the 2d. Commandement do truly & purpoſly (by a* Synécdoche*) containe in them an abſolut and peremptory forbidding of all voluntary or free Inſtitutions, and namely of all outward Ordinances of men in the exerciſe of religion, then heere is an abſolute & peremptorie forbidding of every forme of a Viſible* Church, *Miniſterie, and government being a voluntary Inſtitution of men. And then Chriſt himſelfe alone is the Author, inſtitutor, and framer of his true Miniſteriall* Church *& government every where and for ever: or els Chriſt hath no ſuch Church at all in the world.*

But theſe words in the 2d. Commandement do truly & purpoſly (by a Synécdoche*) contayne in them an abſolut and peremptorie forbidding of all voluntary or free Inſtitutions of men in the exerciſe of Religion; & namely all Outward Ordinances of like nature. And it is an impious abſurdity to ſay that Chriſt hath no true Viſible and Miniſteriall Church in the world.*

Therefore heere is an abſolut and peremptorie forbidding of every forme of a Viſible Church, *Mini-*

Miniſterie, & government voluntarily inſtituted by men. And ſo Chriſt himſelfe alone is the Author, inſtitutor, and framer of his true Miniſteriall Church & government every where and for ever.

The vvhole conſequence of the Propoſition is firme, & can not be denyed.

The Aſſumption in the firſt part of it ſtandeth on the true expoſition & perfect ſenſe of the 2d. Commandement. VVhich as it is of it ſelfe very plaine & certain, ſo alſo it is at large ſet forth and declared in a ſeverall [a] *Treatiſe* for the purpoſe. The 2d. part of the Aſſumption vvill be denyed of no Chriſtian.

a *A plaine & cleere Expoſition of the 2d. Commandement.*

ARGVMENT. XI.

XI.

If in no ſubſtantiall point of Religion Men may adde to, or take away from that which is written in Gods booke; then Chriſt only vnder the Goſpell is the Author, inſtitutor, and framer of the outward conſtitution of his Miniſteriall Church as touching the Eſſence, Nature, and forme thereof.

But in no ſubſtantiall point of Religion Men may adde to, nor take away from that which is written in Gods booke.

Therefore Christ only is the Author, institutor, and framer of the outward constitution of his Ministeriall Church as touching the Essence, Nature, and forme thereof vnder the Gospell.

The consequence of the Major is certain: considering that the Essence, Nature, and forme of the outvvard constitution of Christs Ministeriall Church is a *Substantiall* point in religion, as before vve have shevved; namely in our 2d. Explanation in the beginning, and in sundry speciall [b] Arguments besides. Hovvsoever; indeed vvhat can be a more vvaightie point in Religion, then the Visible Church of Christ, & the vvhole government & administration thereof?

b *Argu.* 3.4.6.7. 8.9.10.

The Minor is cleere by the text. Deut. 4.2. *You shall put nothing to the Word which I command you, neither shall you take ought therefrom.* Deut. 12. 32. *Whatsoever I command you, take heede that you do it: thou shalt put nothing thereto, nor take ought therefrom.* VVith many other like places, vvhich do novv binde vs in these matters of Religion, as strongly as they bound the Ievves.

ARGV-

ARGVMENT. XII.

If God in the time of the Iewes law reſerved this, as peculiar only to his owne honor; viz. to appoint in his Church the vſe of Cymballs, Viols, & Harpes; *and made it vnlawfull even for the moſt godly Kings of that time to appoint theſame: then it is vnlawfull now vnder the Goſpell for any Magiſtrats or Churches to appoint (not only any Ceremonies for the Churches vſe, but alſo, and that much more) the forme and conſtitution of a Miniſteriall Church; and it is Gods peculiar honor ſtill to appoint & inſtitute this ſame.* XII.

But God in the time of the Iewes Law reſerved it as peculiar only to his owne honor, viz. to appoint in his Church the vſe of Cymballs, Viols, & Harpes; *& made it vnlawfull even for the moſt godly Kings of that time to appoint theſame. Which is manifeſt by the text in* 2. Chron. 29. 25.

Therefore it is vnlawfull now vnder the Goſpell for any Magiſtrats or Churches to appoint (not only any Ceremonies for the Churches vſe, but alſo, and that much more) the forme and conſtitution of a Miniſteriall Church; and it is Gods particular honor ſtill to appoint and inſtitute this ſame.

The Minor is evident from that proofe vvhich is alleaged.

The conſequence of the Major is as certain as neede to be. Seeing Gods vvord is as abſolut & perfect novv ſtill, as it vvas then, for any & for all Church affayres. And God vvill no more part vvith his glory and honor vnto others novv, then he vvould at that time. VVhich then he abſolutly and in all reſpects denyeth vnto all men. *Iſa. 42. 8.*

ARGVMENT. XIII.

XIII. *If the Apoſtles conſtitution and forme of Chriſts Miniſteriall Church ought ſtill to be kept by vs, then it is a Divine Ordinance vnto vs, & vnchangeable by men every where and for ever.*

But the Apoſtles conſtitution & forme of Chriſts Miniſteriall Church ought ſtill to be kept by vs.

Therefore the Apoſtles conſtitution and forme of Chriſts Miniſteriall Church is a Divine Ordinance vnto vs, and vnchangeable by men every where & for ever.

The conſequence of the Major is firme and good.

The

The Minor is thus proved.

If all Apoſtolike Ordinances ought ſtill to be kept by vs, then the Apoſtles conſtitution and forme of Chriſts Miniſteriall Church ought ſtill to be kept by vs.

But all Apoſtolike ordinances ought ſtill to be kept by vs.

Therefore the Apoſtles conſtitution & forme of Chriſts Miniſteriall Church ought ſtill to be kept by vs.

The conſequence of the Major cannot be doubted of; ſeeing the Apoſtles conſtitution and forme of Chriſts Miniſteriall Church (& namely in ſpeciall the forme of a particular Congregation) is an Apoſtolike ordinance; yea among them vvhich are externall it is the greateſt of all; as in the 6. *Argument* alſo it vvas ſhevved before. And therefore moſt chiefly ſuch as ought to be ſtill kept.

The Minor is ſet dovvne in the texte. 2. Theſſ. 2. 15. *Stand faſt, brethren, and keepe the Ordinances which ye have ben taught, either by word or by our Epiſtle.*

1. Cor.

1. Cor. 11. 2. *Brethren, I commend you that you remember all my things, and keepe the Ordinances as I delivered them vnto you.*

Math. 28. 20. *Teach them to observe all things whatsoever I have commanded you.*

ARGVMENT. XIIII.

XIIII. *If the Kingdom of Christ (which Luke 1. 32. 33. speaketh of) be in time after the Throne of his father David, and prefigured by it: then Christ hath given vnto him an outward spirituall Kingdom wherein he shall raigne over his servants for ever; that is, the true Visible Church: And so Christ is Lord, and King, and Author even of the outward constitution of his true Visible and Ministeriall Church for ever.*

But the Kingdom of Christ (which Luk. 1. 32. 33. speaketh of) is in time after the Throne of his father David, *and is prefigured by it.*

Therefore Christ hath an outward spirituall Kingdom given vnto him where in he shall raigne over his servants, that is the true Visible Church, for ever. &c.

The consequence of the Major is plaine and certain, because that Kingdom of Christ vvhich is Invvard, vvas in time before Davids Throne. So also vvas that, vvhich vvas the Ievvish outvvard Church

Church government. It is Christs Outward Kingdom or Church governmēt (viz. that ſpeciall forme & kinde vvhich is vnder the Goſpell) vvhich is in time after David, and continueth to the vvorlds end.

The Minor is evident by the vvords of the forenamed text. Luk. 1. 32. *God ſhall give* vnto him the throne of his father David. v. 33. *And he ſhall raigne* over the houſe of Iacob for ever; and of his Kingdom there *ſhalbe* none end. The H. Ghoſt ſaith, thus it ſhalbe; as of a thing at that time to com.

ARGVMENT. XV.

Whereſoever Chriſts Kingdom is avouched with a plaine, & manifeſt, and materiall difference from his Kingdom Inward and Outward in the Old Teſtament, and from his Kingdom in the life the to com, there Chriſts Kingdom muſt needes be the Outward Eccleſiaſticall conſtitution and Government that is vnder the Goſpell. XV.

But Chriſts Kingdom is avouched, namely in Hebr. 12. 28. *with a plaine, manifeſt, and materiall difference from his Kingdom both Inward*

ward and Outward in the old Teſtament; & alſo from his Kingdom in the life to com.

Therefore Chriſts Kingdom in Hebr. 12. 28 *is his Outward Eccleſiaſticall conſtitution and government vnder the Goſpell; and conſequently he himſelfe muſt needs be the only Author and framer thereof.*

The conſequence of the Major cannot be denyed. For there is no other Kingdom of Chriſt to be imagined, vvhich differeth from both theſe in the Old Teſtament, and alſo from that in the life to com. And of his Kingdom vvho can be Author, but himſelfe?

The Minor is proved in the text. Firſt touching Chriſts Invvard Kingdom vvith the Ievves, (vvhether of grace given, or of glory hoped for) the Apoſtle ſpeaketh not in this place thereof, becauſe he laboureth heere to ſhevv that this Kingdom of Chriſt novv vnder the Goſpell vvhich *we receave*, is of another ſort and vnlike to that of the Ievves vnder the Lavv. Heere in vers. 28. he ſaith, this of ours is *vnſhakeable*, or ſuch as *cannot be ſhaken*, or changed; ſignifying that the

he vvhole adminiſtration and govern-
ment vnder the Old Teſtament (vvhich
heere by vvay of ſhevving a difference
he ſpeaketh of) vvas ſhaken and chan-
ged, and that it might ſo be. Againe a
maine difference he noteth betvveene
theſe 2. eſtates in *verſe 18.* where he ſaith,
*Ye are not com vnto the mount that might be tou-
ched, not vnto burning fire, &c.* And likevviſe
in *verſe 25.* vvhere he ſaith, *See that ye de-
ſpiſe not him that ſpeaketh: For if they eſcaped not
which refuſed him that ſpake on earth, much more
ſhall we not eſcape, if we turne away from him that
ſpeaketh from heaven.* In all vvhich places
(as it vvere vvith a continued purpoſe)
this is evident that he ſetteth a cleere
difference betvveene the adminiſtra-
tion and ſtate appertayning to the Ie-
vves, and that of the Goſpell. VVhere
as Chriſts Invvard Kingdom over his
people both then, & novv, is all one &
theſame vvithout any difference at all.
So that vvhere he nameth *a Kingdom*
heere, *which the Chriſtians receave* (vers.28.)
he cannot meane Chriſts Invvard King-
dom in any reſpect vnder the old Teſta-
ment,

ment. Secondly, he putteth a maine di
ference alſo betvveene the *Outward* go
vernment of the Church in the Old Te
ſtament, and this *Kingdom* vvhich vv
novv receave. For *We* (ſaith he) *receav*
novv *a Kingdom which is vnſhakeable*, an
cannot be changed: vvhereas the out
vvard Government of the Church i
the Old Teſtament vvas ſubject to b
ſhaken, and vvas changed, neither d
vve Chriſtians receave theſame. Final
ly in expreſſe termes he diſtinguiſheth
this *Kingdom* pertaining to the Chriſti
ans, from Chriſts Kingdom in the lif
to come; becauſe he ſaith, *We* novv *d*
receave a Kingdom. Therefore this is true
of the life novv preſent. If any ſay, Yea
it is begunne heere by hope, and by the
illumination of Gods ſpirit, though it
be finiſhed heereafter. I anſvver; then
it falleth vnder the conſideration of the
firſt point, namely Chriſts *Inward King-*
dom, vvhereby he raigneth in the hearts
of his children in this life. But hovv
that cannot in any reſpect be heere
meant or intended by the Apoſtle in
this

this place, I have before plainly declared. Becauſe heerein the Ievves eſtate of old, and ours novv have no difference; vvhich yet the Apoſtle in this place profeſſeth cleerely to be.

ARGVMENT. XVI.

1. Cor. 15. 24. *Then ſhall be the end, when he hath delivered vp the Kingdom to God, even the Father, when he hath put downe all rule, and all authoritie, and power.* vers. 25. *For he muſt raigne till he hath put all his enemies vnder his feet.* From vvhence I reaſon thus.

This Kingdom of Chriſt *which in the end of the world he yeeldeth vp and giveth over, is not his inward* Kingdom *in the hearts of his children: for that then ceaſeth not, but indeed is made more perfect. Neither is it his Outward Eccleſiaſticall government vnder the Old Teſtament: for that was ceaſed long before this time. Neither is it that* Kingdom *in the life to com: for that is eternall; but this endeth with the end of the world. Finally, beſides theſe there is no other* Kingdom of Chriſt, *but only his Outward adminiſtration and government Eccleſiaſticall, or the true ſtate of his Viſible and Miniſteriall* Church *vnder the Goſpell.* XVI.

Therefore this Kingdom of Christ *heere spoken of is his Outward administration and government Ecclesiasticall, or the true state of his Visible and Ministeriall Church vnder the Gospell. And consequently he himselfe must be the only Author, and framer, yea the only Lord, King, and Lawgiver, thereof. For he giveth it not over, till the day of Iudgment.*

ARGVMENT. XVII.

Hebr. 3. 1. *Consider the Apostle and Highpriest of our profession* Christ *Iesus.* 2. *Who was faithfull to him that hath appointed him, even as Moses was in all his house.* 3. *For this man is counted worthy of more glory then Moses, in as much as he which hath builded the House, hath more honor then the house. &c.* From vvhich place thus I reason.

XVII. *If the Scripture heere sheweth that Christ is the Apostle and Highpriest of our profession, and that he is the Builder and Lord of his House in that same respect wherein Moses was so excellent & faithfull a servant; thē he is the Teacher and Lawgiver, and he is the Builder and Lord of his* Church *as it is Visible and Ministeriall.* For even in this respect * was Moses so excellent and so faithfull a servant.

* *As in the 4. last lookes of Moses is*

But

But the Scripture heere ſheweth that Chriſt is the Apoſtle and Highprieſt of our profeſsion, and the Builder and Lord of his Houſe, *in that ſame reſpect wherein Moſes was ſo excellent and faithfull a Servant.* There can be no true meaning of the comparative ſpeach heere in this place, but thus, that Chriſt in theſame reſpect and in theſame buſynes was like, yea above Moſes.

Therefore Chriſt is the Builder and Lord of his Church, as it is Viſible and Miniſteriall.

ARGVMENT. XVIII.

Heb. 3.4. *He that built* all things *is God.*

If theſe words, all things, *be referred to all matters, parts, formes, and miniſtrations of a true Viſible Church, then none but God & Chriſt Ieſus is the Builder of his true Miniſteriall Church.* XVII

But theſe words are referred to all matters, parts, formes, and miniſtrations of a true Viſible Church.

Therefore none but God and Chriſt Ieſus is the Builder of his true Miniſteriall Church.

The Major cannot be doubted of.

The Minor is cleere; Firſt by obſerving the ſcope and drift of the Apoſtle

Therefore this Kingdom of Christ *heere ſpoken of is his Outward adminiſtration and government Eccleſiaſticall, or the true ſtate of his Viſible and Miniſteriall Church vnder the Goſpell. And conſequently he himſelfe muſt be the only Author, and framer, yea the only Lord, King, and Lawgiver, thereof. For he giveth it not over, till the day of Iudgment.*

ARGVMENT. XVII.

Hebr. 3. 1. *Conſider the Apoſtle and Highprieſt of our profeſſion* Christ *Ieſus.* 2. *Who was faithfull to him that hath appointed him, even as Moſes was in all his houſe.* 3. *For this man is counted worthy of more glory then Moſes, in as much as he which hath builded the Houſe, hath more honor then the houſe. &c.* From vvhich place thus I reaſon.

XVII. *If the Scripture heere ſheweth that Christ is the Apoſtle and Highprieſt of our profeſſion, and that he is the Builder and Lord of his Houſe in that ſame reſpect wherein Moſes was ſo excellent & faithfull a ſervant; thē he is the Teacher and Lawgiver, and he is the Builder and Lord of his* Church *as it is Viſible and Miniſteriall.* For even in this reſpect * was Moſes ſo excellent and ſo faithfull a ſervant.

* *As in the 4. laſt lookes of Moſes is*

But

But the Scripture heere ſheweth that Chtiſt is the Apoſtle and Highprieſt of our profeſsion, and the Builder and Lord of his Houſe, *in that ſame reſpect wherein Moſes was ſo excellent and faithfull a Servant.* There can be no true meaning of the comparative ſpeach heere in this place, but thus, that Chriſt in theſame reſpect and in theſame buſynes was like, yea above Moſes.

Therefore Chriſt is the Builder and Lord of his Church, as it is Viſible and Miniſteriall.

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Therefore none but God and Chriſt Ieſus is the Builder of his true Miniſteriall Church.

The Major cannot be doubted of.

The Minor is cleere; Firſt by obſerving the ſcope and drift of the Apoſtle

in this place. In all this courſe of the text there is a compariſon proſecuted betvveene Chriſt and Moſes; and that muſt be vnderſtood concerning theſame buſynes vvherein Moſes is knovven to have ben ſo faithfull a ſervant, as before vve obſerved. Novv that vvas apparantly ſeene to be ſo, in his ſetting dovvne the vvhole conſtitution, order, government, and outvvard vvorſhip of the Viſible and Miniſteriall Church for the Ievves; vvhich Moſes bookes do vvell teſtify, to the vvhich alſo the Apoſtle doubtles hath reſpect in this place. Beſide *Mr. Beza* ſhevveth that the Greeke vvords heere τὰ πάντα are vſed for τᾶυτα πάντα *all theſe things*; heerein referring vs to all thoſe matters vvhich Moſes ſo faithfully delivered pertaining to a Viſible Church. For therein vvas Moſes excellency ſeene, as is before noted.

n Annotat.

ARGVMENT. XIX.

2. Cor. 5. 17. *Old things are paſſed away: behold, all things are made new.* 18. *And all things are of God.*

If in

If in the compaſſe of all things *heere in this place mentioned, the conſtitution and forme of Chriſts Viſible and Miniſteriall Church be contained, then the conſtitution and forme of every true Viſible and Miniſteriall Church of Chriſt is* of God. *And conſequently God himſelfe and Chriſt Jeſus is the only Author and framer of every true Miniſteriall Church of Chriſt.*

But in the compaſſe of all things *heere in this place mentioned, the conſtitution and forme of Chriſts Viſible and Miniſteriall Church is contained.*

Therefore the conſtitution & forme of every true Viſible and Miniſteriall Church of Chriſt is of God. And conſequently God himſelfe & Chriſt Jeſus is the only Author and framer of every true Miniſteriall Church of Chriſt.

The vvhole conſequence of the Major is firme, & can not be denyed.

The Minor is true; becauſe that hovvſoever the text ſhevveth in this place mans Regeneration, yet alſo by vvay of alluſion & compariſon it ſpeaketh manifeſtly of the ceaſing and paſſing avvay of the Viſible ordinances of the Lavv, and of the Inſtitution of the Nevv vn-

rs. 18. der the Goſpell; and addeth, *All things*, that is, all theſe things *are of God*. Novv among all the Outvvard or Viſible Ordinances pertayning to Religion vnder the Goſpell, the conſtitution and forme of Chriſts Miniſteriall Church is contained. Yea it is the principall, as [a] before Arg. 6. vve have ſhevved. Therefore this vnder the Goſpell is, and muſt be of God. Againe our Minor is proved by that vvhich immediatly follovveth. For having ſaid, *And all things are of God*, he preſently noteth vvhat all things he meaneth, namely 1ſt. Spirituall invvard grace; then the Outvvard Inſtruments or meanes thereof. Invvard grace, in theſe vvords, (*Which hath reconciled vs vnto himſelfe by Ieſus Chriſt:*) the Outvvard Inſtrumēts or meanes in theſe vvords (*& hath given vnto vs the Miniſterie of reconciliation.*) Novv as the vvhole Outvvard Miniſterie is heere included, ſo is the Viſible & Miniſteriall Church it ſelfe much rather, as being among the Outvvard Inſtruments and Meanes the principall, & as it vvere the Foundation of the reſt, as before

before vve have declared. Thus then the conſtitution and forme of Chriſts Viſible and Miniſteriall Church is contained in this preſent text, as I have ſaid.

ARGVMENT: XX.

Mark. 13. 34. *The Sonne of man is as a man going into a ſtrange country, and leaveth his houſe, and giveth authoritie to his ſervants, and to every man his worke, and commandeth the porter to watch.* Although in this parable there be a vvarning for vs carefully to prepare our ſelfes, ſeeing Chriſt is to com ſuddainly and vnlooked for. Yet notvvithſtanding heere is plainly and manifeſtly notifyed vnto vs the cõdition of Chriſts Outvvard and Miniſteriall Church. VVhich being ſo, then this reaſon may be framed.

If Chriſt in the Goſpell be ſet out vnto vs as Lord and Maiſter and Lawgiver to his Church as it is Outward and Miniſteriall, then Chriſt is now to be beleeved & held ſo to be. XX.

But Chriſt heere in this place of the Goſpell is ſet out vnto vs as Lord & Maiſter & Lawgiver

to his Church as it is Outward and Miniſteriall. For firſt Chriſt cannot otherwiſe be ſaid to be like a man gone into another country, and to have leaft his houſe. *Secondly* to geve autoritie to his ſervants and to every man his worke, and ſpeciall office to apply; and the porter (*the chiefe in the houſe as touching letting in & putting out*) is commanded to watch. *Theſe points are very fit & yeelding a lively reſemblance of Chriſts Outward and Miniſteriall Church; but not of the inward and inviſible.*

Therefore Chriſt is now to be believed & held to be Lord, and Maiſter, and Lawgiver to his Church, as it is outward & Miniſteriall.

ARGVMENT. XXI.

XXI. *If that Parable of* the Kingdom of God *Math. 22. 2.--14. cannot be applyed but to the adminiſtration of the Outward Miniſteriall Church both of the Iewes in their time, & of the Chriſtians for the time of the Goſpell; then Chriſt is Lord and King of his Church alſo vnder the Goſpell even as it is Outward and Miniſteriall.*

But that parable of the Kingdom of God *Math. 22. 2.—14. cannot be applyed but to the Outward Miniſteriall Church both of the Iewes in their time, & of the Chriſtians for the*

time

time of the Gospell. As whosoever † mar- † *vers.7.*
keth it, will see: and also by compa- *9.10.*
ring *Math. 21. 43.* heerwith.

Therefore Christ is Lord & King also of his outward Church under the Gospell even as it is Outward & Ministeriall.

ARGVMENT. XXII.

If the description of Christs Kingdom *for the time of the Gospell mentioned in sundry places of Scripture have nothing to restraine it only to the Invisible state of Christs Church; and if these places (as all other Scriptures) are to be extended allwayes to the largest sense that the text and all circumstances will beare; then we are to understand that Christ is* King *unto us under the Gospell in respect of his Visible Church, Ministerie, and government.* For the largest sense of Christs *Kingdom* reacheth to the Visible and Ministeriall condition & state thereof, & not to the Invisible only. XXII.

But the description of Christs Kingdom *for the time of the Gospell mentioned in sundry places (viz.* Psal. 2. 2, 3, 6, 9. Psal. 149. 2, 6, 7, 8, 9. Psal. 110. 2. Psal. 122. 5. Act. 17. 7. Luc 19. 14, 27. Math. 21. 43. & 6. 33.) *hath nothing to restraine it only to the invisible state of* Christs *Church; and these places are to be extended to the largest sense that the text & all circumstances will beare.* For

it is a generall rule in expounding of Scripture, that all places ought evermore to be so largely taken as the text & circumstances possibly will permit.

Therefore we are to understand that Christ is King *unto us under the Gospell in respect of his Visible Church, Ministerie, and government.*

ARGVMENT. XXIII.

XXIII. *If God have appointed Christ to be the Head over* all things *to the Church, that is, to every Church, yea Visible and Ministeriall; then surely he is Head to every such Church over all things, and more specially over those which are of the proper essence, and forme thereof: & so consequently Christ is the Author & institutor of the said essence & forme of his Church Ministeriall every where and for ever. Againe this whole consequence is true, if every such Church be Christs Body; and if every such Church be the fullnes of him that filleth all in all.*

But all the former is true: God hath appointed Christ to be the Head over all things *to the Church, that is, to every Church, yea Visible and Ministeriall. Also every such Church is* Christs Body, *even his Visible Mystical Body, or Body politike spirituall; and againe,*

every

every such church is the fullnes of him that filleth all in all. *Eph. 1. 22. 23. Certainly in this* text *christs true Visible & Ministeriall church indefinitly & indeterminatly understood, is included and signifyed.* Eph 1. 22, 23.

Therefore certainly christ is Head to every church Visible & Ministeriall over all things, and more specially over those things which are of the proper essence and forme thereof; and so consequently christ is the Author and institutor of the said essence and forme of his church Ministeriall every where & for ever.

ARGVMENT. XXIIII.

If to be Citizens with the Saints, and of the Houshold of God, and if to be built vpon the foundation of the Apostles and Prophets, Iesus Christs himself being the chiefe corner stone, in whom all the building coupled togeather &c. in Eph. 2. 19. 20. 21. *hath relation not only to Christs Invisible church, but also to the Visible and Ministeriall; then Christ is the only Author & institutor of his true Visible & Ministeriall Church as touching the constitution, essence, and forme thereof every where & for ever.* XXIV.

But to be Citizens with the Saints, and of the Houshold of God; and to be built vpon the foundation of the Apostles and

and Prophets, Iesus Christ himse
being the chiefe corner stone, in who
all the building coupled togeath
groweth &c. *in* Eph. 2. 19. 20. 2
hath relation not only to Christs Invisi
church, but also to the Visible & Ministeri
Which appeareth not only by the fitnes and
neralitie of the words themselves, but the b
ter also by the coherence which this place h
πολι- *with that, in* verse. 12. the Governme
τεία τῦ of Israell. *He meaneth the Outward churc*
Ισραὴλ. *state & government of the Jewes.*
Therefore Christ is the only Author and inst
tutor of his true Visible and Ministeri
church, as touching the constitution, essen
and forme thereof every where & for ever.

ARGVMENT. XXV.

Ephes. 4. 16. Ἐξ ᾧ *Of whom, or By who*
all the body being coupled & knit together by ev
ry joynt, for the furniture thereof (according to t
effectuall power, which is in the measure of ever
part) receaveth the increase of the body, vnto t
edification of it selfe in love.

XXV. *If this text may be extended to the constitution*
Christs Church as it is Visible and Min
steriall, then Christ is the only Author an
framer thereof. For of him, or by him eac
such whole Body is coupled together by ever
joynt.

B

this text may be extended to the constitution of Christs † *Church as it is Visible and Ministeriall.* For there is no circumstance against it, and the words heere do seeme pregnant for it. Besides in *verse.* 12. the same *Body* is expresly shewed to be vnderstood of Christs, Ministeriall body.

† *Indefinitly and indeterminatly taken.*

Therefore Christ only is the Author, and framer of his Church, as it is Visible and Ministeriall.

ARGVMENT. XXVI.

XXVI.

In Mathew *Christ testifyeth that his Church even as it is Outward and Ministeriall, shall be built only on that* Rocke *which is Christ himselfe and his word, then Christ only is the Author of his owne Outward & Ministeriall Church, and is the whole Foundation thereof for ever.*

But in Mathew. 16. 18. *Christ testifieth that his Church even as it is Outward and Ministeriall, shall be built only on that* Rocke *which is Christ himselfe and his word.*

Therefore Christ only is the Author of his owne Outward and Ministeriall Church, and is the whole Foundation thereof for ever.

The Assumption only needeth proo- viz. in this point, that this is meant Christ Church as it is Outvvard and

Miniſteriall.

Novv this is plaine and certaine b
Now the next verſe heere immediatly follo
vving in *Mathew. 16. 19. And to thee I w*
give the keyes of the Kingdom of heaven: & wha
ſoever thou bindeſt on earth ſhall be boũd in heav
& whatſoever thou looſeſt on earth ſhall be looſed
heaven. This muſt needes be meant o
the Outvvard and Miniſteriall Churc
of Chriſt; and by the plaine coheren
thereof it muſt alſo have one & theſ
me generall intent vvith the form
verſe. That is; ſo the former verſe lik
vviſe is to be vnderſtood of the Churc
Viſible and Miniſteriall. Theere is n
cauſe in the vvorld to vnderſtand the
tvvo verſes (in this reſpect) diverſly; a
though the former verſe do include an
ſignify, as it may vvell, Chriſts Inviſibl
Church alſo. I ackovvledge, that ma
very truly be heere meant vvith all; ſee
ing the Church Viſible is not oppoſit
but ſubordinate to the Inviſible.

ARGV

ARGVMENT. XXVII.

Ioh. 13. 20. *If I ſend any, he that receaveth him, receaveth me.* VVhich is as much as to ſay; Men are bleſſed vvho receave ſuch Miniſters as Chriſt ſendeth. VVho are, ſom Extraordinary, ſom Ordinary; ſom *Immediatly* ſom *Mediatly* ſent; that is, by certain, and evident ſpeciall meanes of Chriſts ovvne appointing to do this buſynes. Novv by this place, all ſuch Miniſters thus called or ſent, vve are bound to receave. But contrarivviſe, vve are not to receave ſuch Miniſters as Chriſt ſendeth not (by one of theſe vvayes) vvhatſoever they be. VVhence I reaſon thus.

If (concerning ordinary Miniſters) we be bound to receave thoſe whom Chriſt *ſendeth, viz. by his owne certain and evident meanes, and none other; then we are bound to ſuch a Viſible Church as Chriſt appointeth, and we may admit of none other. And ſo, conſequently Chriſt is the only Lord and Lawgiver, Inſtitutor, and framer of his Viſible and Miniſteriall Church.* XXVII.

But (concerning ordinary Miniſters) we are bound

bound to receave thoſe whom Chriſt *ſendeth, viz. by his owne certain and evident meanes, and none other.* Which is manifeſt by the text above noted.

The conſequence of the Propoſition is moſt cleere and vndoubted. For when Chriſt ſendeth or calleth any ordinary Miniſters Mediatly, *it is by his true Viſible Church. This Church only is his owne certain and evident meanes to this purpoſe. The other part of the conſequence followeth neceſſarily.*

ARGVMENT. XXVIII.

Hebr. 5. 4. *No man taketh this honor to himſelfe, but he that is called of God, as was Aaron. 5. So likewiſe Chriſt tooke not to himſelfe this honor to be made Highprieſt, &c.* Ioh. 3. 27. *A man can receave nothing except it be given him from heaven.*

That is, No man hath lavvfully any office or Miniſterie in Chriſts Church, vnles the Office it ſelfe be ſpecially inſtituted & given by God, & vnles God have ſpecially given them povver to confer that Office, vvho do confer theſame and do commit it to others. To vvhich purpoſe the Apoſtle alſo reſoneth,

eth, vvhere he proveth his Apoſtolike Calling. Gal. 1. 1. *Paul an Apoſtle, not of men, neither by men, but by Ieſus Chriſt, &c.* VVhere he ſetteth dovvne 3. ſeverall kinds of Miniſters. 1. Such as are of, or from men vvanting Gods ſpeciall allovvance to make Miniſters. 2. Such as are called by men vvho have ſpeciall povver given them of God for to call and ordaine Miniſters. 3. Such as are immediatly called by Chriſt himſelfe, vvithout the meanes of men. And thus vvas Paul called to be an Apoſtle. Theſe 2. later kindes of Miniſteries are lavvfull, and holy, & from heaven. The 1st. kind is from the earth, and vnlavvfull. From vvhence novv I reaſon thus.

If in christs Viſible church there may not be either any Office, or power to call others to an Office but from christ: and if theſe things be forbidden to be inſtituted by men; then christ is the only Lord, and King, Lawgiver, and Inſtitutor, of his Viſible and Miniſteriall church. xxviii

But the former is true; as appeareth in the texts heere above rehearſed.

Therefore the later part is true alſo; viz. Chriſt

is the only Lord, & King, Lawgiver, & Inſtitutor of his Viſible & Miniſteriall church.

The conſequence of the Propoſition is as cleere as need be: and it is all one vvith that of the Argument next before, and alſo of thoſe after followving.

ARGVMENT. XXIX.

Math.21.25. *The Baptiſme of Iohn whence was it? from heaven, or of men?* Iohns Baptiſme is named heere by a *metonymicall Synécdoche* for Iohns vvhole Miniſterie. Alſo heere Chriſt ſhevveth that Iohns Miniſterie and calling vvas lavvfull, only becauſe it vvas from heaven; and that it vvere cleerely vnlavvfull, if it had ben from men. VVhence I reaſon thus.

XXIX. *If only that Miniſterie be lawfull which is from heaven, and not that which is from men; then ſo likewiſe is that Miniſteriall Church which is from heaven. I ſay that only is lawfull, and not that which is (touching the forme and conſtitution thereof) from men. And then Chriſt is the only inſtitutor and framer of his true Miniſteriall church.*

But only that Miniſterie is lawfull which is from heaven, & not that which is from men.

There-

Therefore that Miniſteriall Church only which is from Heaven, and not from men is lawfull; and conſequently, Chriſt is the only inſtitutor and framer of his true Miniſteriall church.

The conſequence of the Propoſition is good and firme in like maner as the 2. laſt before were, and as the reſt following are. The Aſſumption is proved by the text heere laſt rehearſed, and by the true expoſition thereof annexed.

ARGVMENT. xxx.

If the Holy Ghoſt by the Apoſtle doth teſtify, xxx. *that albeit* * there be divers Miniſteries *in the Church, yet there is* bnt one Lord *of them (which is Chriſt:) and if in an other place that* † Chriſt gave the Church Miniſteries, for the gathering togeather of the Saints for the worke of the Miniſterie, and for the edification of the body of Chriſt, Till vve all meet togeather &c. *then chriſt only may ordayne, inſtitute, and commande the kindes and Offices of Miniſteries; and conſequently he is Lord and King, yea he is the only Author, Inſtitutor, & framer of his church, as it is Outward & Miniſteriall, for ever.*

* *1. Cor. 12. 5.*

† *Eph. 4. 11. 12.*

But the Holy Ghoſt by the Apoſtle doth ſo teſtify; As firſt, 1. Cor. 12. 5. *Secondly,* Eph. 4. 11, 12.

Therefore christ only may ordaine, institute, and commande the kindes and Offices of Ministeries; & consequently he is Lord and King, yea he is the only Author, institutor, and framer of his church, as it is Outward & Ministeriall, even for ever.

The Consequence of the Proposition hath in it 2. parts. The 1st. followveth directly and necessarily from either of these last rehearsed texts. The 2d. part followveth in like maner from the 1st. If any make question vvhether this vvill followv; viz. from the Ministeries, to the Church. As thus; If Christ only may ordaine, institute, and command the kinds and Offices of Ministeries, vvhether then he only be Author, Institutor, & framer of his Church, as it is Outvvard and Ministeriall. I answver, This followveth cleerly and vndenyably. For the nature & constitution of the Ministerie (namely that vvhich is Ordinarie) & the nature and constitution of the Ministeriall Church do cohære and cleave togeather allvvayes and are of one proportion and con-

conformitie evermore. The Miniſteriall Church may ſomtime (poſſibly) be without the proper Offices of the Miniſterie. But yet (as I ſayd) they are of one proportion & conformitie evermore. The Miniſterie is of the *Integrall* conſtitution of the Church. So that from the conſideratton of the Nature thereof, the very *Eſſentiall* conſtitution of the Church is eaſy to be gatheaed: & the Author of the one, likevviſe to be the Author of the other. Som account the Miniſterie the Churches proper *Adjunct:* the Church it ſelfe, the Miniſteries proper *Subject.* If therefore Chriſt allvvayes and for ever do ſet and appoint the integrall conſtitution, he alſo much rather appointeth the Churches eſſentiall conſtitution. And if he evermore appoint the proper Adjunct, then ſurely he apppinteth the proper Subject. In a vvord, if the *Miniſteries* (both the Office and the calling therevnto) be evermore from Chriſt himſelfe, then ſo is the nature and conſtitution of the *Miniſteriall Church* likevviſe. If the Miniſteries

a Act. 14. 23. Act. 20. 28. 1. Pet. 5. 2. Rev. 2. 1, &c.

be appropriated (as they all a are in the Nevv Teſtament) to a particular ordinary Congregation only; then alſo the eſſentiall conſtituon and nature of a Miniſteriall Church of Chriſt is a particular ordinary Congregation only.

ARGVMENT. XXXI.

XXXI. *If Chriſt ſpeaking of* the ſending of the (ordinarie) Miniſterie, *and of* the adminiſtring of Baptiſme, *and of other his Outward Ordinances, do ſay, that* All power (*at leaſt in this reſpect*) is his; *and chargeth* his people to obſerve all (*ſpecially ſuch*) his Commandements; *and ſo promiſeth them that* he will be with them allwayes vnto the end of the world; *then Chriſt is Lord and King, yea he only is the Author, and inſtitutor, and preſerver of his Church, as it is Outward & Miniſteriall, even for ever.*

But the former part is true.

Therefore the later is true alſo; viz. Chriſt is Lord and King, yea he only is the Author, & inſtitutor, and preſerver of his Church, as it is Outward & Miniſteriall, even for ever.

The Aſſumption is proved cleerely in *Math. 28. 18, 19, 20.* VVhere though he ſpeake namely of the *Sending of the Apo-*

(an extraordinarie Miniſterie) yet it is as evident as the light at noone-day that he includeth and comprehendeth the ſending, and the Offices, and adminiſtrations of every of his true & lavvfull Ordinary Miniſters vnto the vvorldes end. The moſt pregnant circumſtãces of the text do ſhevv, that he includeth and ſignifyeth all (I ſay) even the ordinary alſo. As namely, in avouching generally that *All power is his in heavẽ & in earth.* VVhich he meaneth ſpecially about his Viſible Church and Miniſterie; viz. that all povver concerning them is his. For of them only he ſpeaketh & treateth by his maine purpoſe in this place. Againe he chargeth his Diſciples both preſent and to com, that they *Obſerve whatſoever he commanded them*: among vvhich things his Ordinary Miniſteries were ſpecially meant heere. And in this reſpect alſo he addeth that *he will be with them continually to the worlds end:* that is, vvith them in obſerving theſe his commandements and ordinances; vvith them in executing his

Ordi-